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CURRENT NOTES:

A SERIES OF ARTICLES

ON

Antiquities, Biography, Heraldry, History, Languages, Literature, Natural History, Curious Customs, &c.

SELECTED FROM

ORIGINAL LETTERS AND DOCUMENTS

ADDRESSED DURING THE YEAR

1854,

TO THE PUBLISHER,

G. WILLIS,

GREAT PIAZZA, COVENT GARDEN, LONDON.

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Errata.—P. 98, col. 2, line 3, for eloquence, read elegance. Ibid. line 4 from bottom, for Aberd. read Aberb. or Aberbrothoc. P. 99, col. 2, line 28, for William the Norman, read William the Lion.

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WILLIS'S CURRENT NOTES.

No. XXXVII.] "Takes note of what is done— By note to give and to receive."—SHAKESPEARE. [JANUARY, 1854.

MEMORABLE RESIDENCES.

NEWTON'S HOUSE, ST. MARTIN'S STREET.

No circumstance so readily assists topographical researches, or so indelibly impresses the memory of persons, as the connecting their names with things which are permanent, thus the designating the home of genius, as in this instance, 'Newton's house,' conveys a determinate idea, that would have long since ceased but from this circumstance. Dr. Johnson has not only expressed the wish, that the dwelling of every author should be known, but he seems to have been pleasurably employed in tracing and recording the local situation of Dryden, and also the residential transitions of Milton. The general opinion of the public, it must be admitted, is in full accordance with that of the great lexicographer, but not unfrequently opportunities of submitting such notices in periodical literature occurring but inopportunely, a slight inattention on the part of the observer, to minute particulars, very frequently rendered almost inscrutable to the most acute, occasions a total loss of all details of notice, accelerated by the rapid annihilation that is occasioned by Time, and the almost worse unobserved engulphment of periodical spoliation and destruction.

Genius, or more properly speaking inspiration, dignifies every spot on which its energies have been elicited; the home of the philosopher becomes in record academical; and its site may be termed classic ground. Let us then, for a moment, consider the situation of the present pictorial illustration, that the once abode of Newton has rendered pre-eminently conspicuous.

The house, the first on the left hand, on entering St. Martin's Street from Leicester Square, was in 1709 the residence of the Danish Envoy. In 1710 it became tenanted by the ever memorable Sir Isaac Newton, his official house as Master of the Mint, being in Haydon Square in the Minories; and as Astronomer Royal at Flamstead House in Greenwich Park. Here he built the Observatory, the square turret shown in the woodcut, and associated with Halley, held frequent disquisitions on the appearances in the starry firmament.

He never married, being wholly busied in profound studies during the prime of life, and afterwards engaged in the important business of the Mint; Sir Isaac Newton seemed quite occupied here with the company of distinguished individuals that his merit drew to him, that he was insensible of any vacancy in life, or of the want of a companion at home; in fact, his housekeeper was his niece, Mrs. Catherine Barton,* with

* The writer of 'Some Reminiscences of Peter Pindar' relates—I mentioned to Wolcot, that I had known a lady so late as 1814, who had been in a ball room with Pope.

"I knew a lady," said Wolcot immediately, "who was grand-niece of Sir Isaac Newton. Her name was Burr, she died at Bath in 1790, about eighty years old. She lived with an aunt for some time, when young, in Newton's house. I asked, if it was true, that he was apt to fly into a passion with those around him, as I could not reconcile it with the well known story of the dog, that threw down the candle, and burned his manuscript, the labour of years, and yet he only reproved the animal with a few words. She replied, both statements were true; that her great relative esteemed a dumb animal not responsible for its actions, but that he considered the case was different with rational creatures."

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Wives inimical to Literary Studies.

Thomas Cooper or Cowper, Bishop of Lincoln, was the compiler of a Latin and English Dictionary, printed in 1578, and highly popular in its day; the publication was retarded some years by the anxiety of the Bishop's wife, who fearing so much study might prejudice his health, one day in his absence entered his study, and taking all his papers and notes he had been busied eight years in gathering, burned them. Delighted with her achievement, on the Bishop's return she apprised him of the act, his reply was, 'Woman, thou hast put me to eight years study more.'

Coffee-house civilities.—Charles Dormer, second Earl of Carnarvon, being in a Coffee-house in discourse with a Doctor of Physic, the latter told him he lied. The Earl, though a person of much honour and courage, without appearing in the least disconcerted, mildly replied, 'Doctor, I had rather take the lie of you a thousand times, than physic once.'

The Dodo.—Current Notes, vol. iii. p. 82. It is true I discovered more of the skeleton of this bird than was previously known, but not a perfect skeleton. I have also described the bones of two nearly allied species, which I found with the bones of the Dodo. My paper upon this subject will be published in the Proceedings of the Zoological Society.

Dulwich. A. D. Bartlett.

Statutes.—Current Notes, vol. iii. p. 92. The Institutions were first printed by Nicholas Hill, 1546, but the name of the author has not transpired. There were several subsequent editions, and so late as 1625 it was reprinted by the Company of Stationers as a handbook of instruction for law students.

Byron.—The original manuscript of 'The Curse of Minerva,' formerly in the possession of R. C. Dallas, at whose sale it sold for 16*l.* 10*s*, and passed into the library of the late Smyth Piggott, Esq. of Brockley Hall, Somerset; was purchased on the 24th ult. by Mr. Boone of Bond Street, for 22*l.* 10*s*.

C. R., Dundee.—The Apollo statue that is now the theme of general admiration at Paris, is the one found at Lillebonne, of gilded bronze and not marble. The naming it an Apollo was without the slightest consideration; and the French sçavans will doubtless soon determine whether it is an Antinous or not.

Voltaire having asked Fontenelle, then more than ninety years old, what he thought of Mahomet? the latter replied, "Il est horriblement beau!"

Barrier Treaty Vindicated, 1712, 8vo.—Who was the author of this interesting historical volume? S. M.

Charles, second Viscount Townshend, supplied the papers but John, Lord Somers, was the editor.

Robertson's Fabulous History of Charles V.

There are few persons who have perused Robertson's narrative of the Emperor Charles V.'s abdication, and his subsequent retirement into monastic life, without deep emotion, simply, because doubts were created that the once all powerful monarch was, at the close of his life neglected by his son, Philip II., the husband of our Mary the First; and unpleasant suspicions engendered, that he had been destroyed by the policy of his son. But all these highly wrought particulars, these speculative enrichments which have so often "pointed a moral or adorned a tale," are all fiction; and in the words of the legend on the coins of our Mary—Veritas Temporis filia; the truth by the lapse of time has been elicited, and documentary evidence is extant to negative the assertions hitherto current in reference to Charles V.

The following is the subject of a letter by Henry Wheaton, Esq. formerly Minister from the United States, at Berlin, in 1843.

You will doubtless recollect the remarkable incidents related by Robertson in his History of Charles V. respecting the retirement of the Emperor into the Convent of St. Justus in Estramadura, after his abdication, and to which narrative the historian has lent the strong colouring of his graphic pencil. We are told that Charles renounced, not only the substantial power he had inherited or acquired, but the pride, pomp, and circumstance of imperial sovereignty, for the quietude and solitude of a monastic life, devoting himself for the residue of his days to religious exercises and practices of self-mortification, until he fell into a state of melancholy dejection that nearly deprived him of the use of his mental faculties. This gloomy scene is dramatically closed by his resolving to anticipate the celebration of his own obsequies, and according to the historian, the ex-Emperor, wrapped in a sable shroud, and surrounded by his attendants, laid himself in a sarcophagus placed in the middle of the convent chapel. A funeral requiem was then performed, and Charles mingled his own with the voices of the clergy, who prayed for the repose of his soul. After the close of the ceremony the spectators withdrew, and the church doors were shut; Charles remained some time in the coffin, then rose, and retired to his cell, where he spent the night in solitary meditation. This sad ceremony is supposed to have hastened his dissolution, as he is stated to have been immediately attacked by a fever, of which he died on the 21st of September, 1558.

According to authentic information just received here from a German traveller, now engaged in making historical researches in Spain, all this turns out to be a fabulous legend. Don Tomas Gonzales, well known as the learned author of an Essay on the relations subsisting between Philip II. of Spain, and Mary of England, printed in the seventh volume of the Transactions of the Royal Academy of History, at Madrid; was keeper of the royal archives at Simancas, and occupied himself to the latter years of his life with a history of Charles V.,

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from his abdication till his death, compiled from original documents, in that rich collection. The manuscript of this work, in the possession of the late author's nephew, is entitled, *Vida y Muerte del Emperodor Carlos Quinto en Juste*. The first part of the work, giving an account of the Emperor's abdication at Brussels, and his voyage to Spain, follows the ordinary authorities, and does not differ materially from Robertson's narrative of the same events. Its peculiar interest begins with the landing of Charles in the peninsula—from which period the author had the exclusive use of documents of unquestionable authority, but which were unknown to the Scottish historian.

It seems the Emperor's daughter, Donna Juana, widow of Prince John of Portugal and Regent of Spain, during the absence of Philip II. in Flanders, had instructed Don Luis Quijada, major-domo, and Don Juan Vasquez de Molina, the Emperor's private secretary, to send her a daily journal respecting the state of the Emperor's health, his actions, his conversations, and in short, particulars of every thing that passed at St. Justus. These despatches are all carefully preserved in the archives of Simancas, and Don Tomas Gonzales, has made copious extracts from them. He has also made use of the correspondence between Charles and his son Philip, the other members of his family, and different distinguished personages of the time. Among these papers are several letters from the infant Don Carlos, son of Philip II., unfortunately celebrated in poetry and in history, addressed to Charles V., and from the latter to the infant's tutor, Ruy Gomez de Silva, in which he bewails the errors of his grandson, and advises how he might be reclaimed.

These trustworthy documents demonstrate beyond all question, that the ex-emperor, far from having lived a monastic life in the cloister of St. Justus, or associated as a lay brother on an equal footing with the monks of that convent, very seldom participated even in their religious exercises. Their total silence respecting the extraordinary scene of his funeral obsequies, related by Robertson, on I know not what authority—affords of itself a strong negative proof against the reality of this act "as wild and uncommon as any that superstition ever suggested to a weak and disordered fancy." It can hardly be supposed, that the responsible personages whose official duty it was to report daily and confidentially to the Queen Regent every act of Charles's life, and who have in fact, recorded the minutest circumstances preceding and attending his death, should have dared to omit an incident so striking in itself, and the most important of all, since it is supposed to have hastened his dissolution. From the reports of Quijada and Vasquez, it also appears, that Charles was for several months before his decease confined to his room with the gout, so as to have been physically incapable of assisting as the principal actor in such a trying scene.

Robertson dwells upon the small number of attendants whom Charles took with him into his modest retirement as an additional proof of his having withdrawn altogether from worldly concerns; those documents, on the contrary, contain positive evidence of his being constantly attended by more than five hundred persons of various ranks and degrees, principally Flemings and Germans.

In short, it appears that Charles remained Emperor *de facto* up to the time of his death, still directing by his advice and general superintendence the complicated affairs of the vast dominions, he had nominally conferred on his son. Philip, so far from thwarting his father's intentions, as in this respect he has been accused of so doing, frequently in his correspondence laments his inadequacy from want of experience for the task of government, and entreats his father to leave his cloister, and resume the sceptre.

Charles continued to busy himself especially with ecclesiastical affairs. Robertson, on the contrary, tells us how the Emperor amused himself in his retirement in studying the principles of mechanical science, and in constructing curious works of mechanism, of which he had ever been remarkably fond. "He was," says the historian, "particularly curious with regard to the construction of clocks and watches; and having found, after repeated trials, that he could not bring any two of them to go exactly alike, he reflected, it is said, with a mixture of surprise, as well as regret, on his own folly, in having bestowed so much time and labour on the more vain attempt of bringing mankind to a precise uniformity of sentiment concerning the profound and mysterious doctrines of religion." This account of his sentiments is so far from being correct, that the truth is—he was never more zealously engaged in stimulating the work of persecuting the Protestants by the civil power, than during this period of his life. It is well known that the principles of the Reformation had at this time made considerable secret progress in Spain. The Grand Inquisitor informed the Emperor of the alarming fact, and accused Dr. Cazalla, Charles's own confessor, of being infected with heresy. He did not hesitate to instantly surrender the accused to the holy office, and in his answer to the Grand Inquisitor, exclaimed, "Have I then spent my whole life in endeavouring to root out heresy, in order to discover at last the director of my own conscience is an apostate?"

Charles, doubtless, considered the Protestants as the enemies not only of heaven, but of the State—and feared the destruction of the vast possessions he had left to his son, from their machinations. He had early crushed the civil liberties of Spain in the plains of Vilalar, and in all his letters from St. Justus he advises Philip to pursue the heretics with fire and sword, as more dangerous enemies than the political partizans of Padilla. He thus infused into the soul of Philip his own deadly hate of the Reformers, and his counsels were subsequently followed by that monarch with the spirit and activity of a demon. The work of Don Tomas Gonzales contains many highly important letters on this subject from the Emperor to the Archbishop of Seville, then Grand Inquisitor, which throw new light upon the religious and

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political history of Spain, and show how the natural character of her noble people was corrupted and degraded by their bigoted and despotic rulers of the Austrian line.

Prophecies in reference to the Chinese.

Isaiah xlix. 12 — "Behold, these shall come from far; and lo, these from the north, and from the west; *and these from the land of Sinim.*"

We find, in the Chinese language, numerous words recording the most remarkable events that have since taken place, and some few, even before the time of the universal deluge: among these, there are some which convince us that the true knowledge of some of the Jewish doctrines, customs, and ceremonies were accurately noted by the Chinese. For the sake of brevity, I will mention one word only in proof of my assertion, viz.: *sen*, 3, (in the second series of numerals). There has been, I think, an essay published on the proper rendering of the word Elohim into Chinese. I have not seen the work; nevertheless, I believe that it cannot be rendered more intelligibly and significantly than by the word *san*, 3; which denotes not only *the* UNION *of the three persons in the Godhead*, but also *their* CO-EQUAL *majesty*: hence, we may easily give credit to the genuineness of the following part of the *creed* of the present insurgents, the Miao-tze of the different provinces, but chiefly those of the Kouang-Si:

"The Chinese in *early ages*
Were *regarded* by God;
Together with foreign states,
They walked in *one way*.
From the time of Pwan-koo
Down to the three dynasties
They *honoured* God,
As *history records*."*

But from the unexpected and extraordinary successes of the pretender and his followers, we may reasonably expect that the people of that far distant land will, ere long, have a more perfect knowledge of the gospel of Jesus Christ.

To shew that the prophecy in Isaiah relates to the people of China, it is necessary, in my opinion, to adduce something like a satisfactory kind of proof that the Scripture *Sinim* refers to the inhabitants of China.

The Chinese were known to the Arabians by the name *Tsin*, and to the Syrians by the name *Tsini*, which seem to denote that the Hebrew plural termination *im* in Sinim, refers to the *people* of the land of *Sin*. Morrison says, "the present reigning family (in 1822) calls it *Ta tsing kwo*," which literally signifies, *great water-blue kingdom*. Here we have a clue, if I mistake not, to its most ancient name, viz.: Yen, Chen, or *Shen*, *limits* (of the earth), *terram aqua diluere;* literally, *earth going great interruption* (from much water here and there). This word is peculiarly descriptive of the land of waters, China. The following words, *han jin*, Chinese—literally, *river men; mwan chow jin*, Tartar or Mantchou men, literally, *land full of water men; han kwa*, Chinese language, literally, *river-spoken language; tsing hwa*, Tartar language, literally, *pure spoken language;* have, all of them, the index denoting *water* in their composition.

If then this prophecy of Isaiah be near its fulfilment, we may begin to look forward to events which shall lead to the accomplishment of that prophecy in Zechariah, "and he shall speak peace unto the heathen: and his dominion shall be from sea, even to sea, and from the river even to the ends (limits) of the earth." But a century and a half must pass away before the full *glorification* (as in the Egyptian on the Dendera ceiling) of our Lord Jesus Christ upon the earth can be made manifest.

Vicarage, Southwick, Jan. 3rd. T. R. Brown.

* Callery and Yvan's Insurrection in China, by Oxenford, p. 306.

A Nine Days' Wonder.—Observing in the *Times* of this day an extract from the *Spectator*, in which Lord Palmerston's recent retirement from the Ministry is spoken of, 'if only for a nine days' wonder;' may I crave space in your columns to ask of any of your correspondents to what incident in our history this phrase is allusive, and when did it originate?

Cornhill, Dec. 28. Civis.

The writer of the article 'Lady Jane Grey,' in the *Biographia Britannica*, p. 2418, concludes 'Thus we are come to an end of the diary of that short reign, that, from its continuance, is said to have given birth to the common proverb of "*a nine days' wonder*." Heylin's *Hist. of the Reform.* p. 165, is there quoted as the authority.

Dublin. A. S.

Lady Jane Grey was proclaimed Queen of England on July 10, 1553, four days after the decease of King Edward the Sixth, and seems to have relinquished that title and state on the 19th following, a period of nine days, but she is believed, although reluctantly, to have assumed the royal dignity immediately after King Edward's demise; this presumption creates the supposition her reign really extended to thirteen days. The earliest public documents hitherto discovered are however, dated on July 9, and the latest on July 18, 1553.

Stonehenge.—A Correspondent suggests, "was not a Temple of the Sun, as so called by Diodorus Siculus; or a Pagan Temple, as defined by Inigo Jones; or a Druidical Temple, as more recently determined by Dr. Stukeley; but an arena in which wild animals were collected and destroyed, as the Nineveh sculptures recently exhumed, display the monarch spearing or levelling with the arrow, the bull or the lion. The supposition is not extravagant to suppose the liths shut in with hurdles or boughs; the summits of the pillars crowned with galleries, and the central lith whence the *arbiter ludorum*, not surely *elegantiarum*, witnessed and decided the meed of successful, though inglorious, victory?"

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Scott's Tally ho! to the Fox.

Sir Walter Scott's appointment as Clerk of Session, was notified in the Gazette, March 8th, 1806; a nomination that at the time was looked on by many of the Government adherents with any thing but feelings of satisfaction. In short it was almost immediately after a Whig ministry had gazetted his nomination, although a known Tory, to the office, that had for twelve months been a principal object of his ambition, that, rebelling against the implied suspicion of his having accepted something like a personal obligation at the hands of adverse politicians, he soon after put himself forward as a decided Tory partisan.

The impeachment of Lord Melville was among the first measures of the Whig ministry, and although the ex-minister was, as to all the charges involving his personal honour ultimately acquitted, yet the investigation brought forward so many circumstances by no means creditable to his discretion, that it was with an ill grace the rejoicings of his friends, of whom Scott was one of the most zealous, were scornfully jubilant; such they were, however, in Edinburgh, and at a public dinner given in honour of Melville's acquittal, on June 27, 1806, Scott performed his part by writing the Song, entitled, "Health to Lord Melville." It was sung to the air of Carrickfergus, by James Ballantyne, and hailed with rapturous applause. The song was printed in the newspapers at the time, but is not embodied in the collected edition of Scott's poetical works.*

The song, it is admitted by Lockhart, his son-in-law and biographer, gave great offence to many sincere personal friends, whom Scott numbered among the upper ranks of the Whigs; it created a marked coldness from several towards him, which as his letters show wounded his feelings severely—the more so, because a little reflection must have made him repent not a few of the allusions. Scott's Tory prejudices as exemplified in the song, had however fallen into a slumber that has been awakened by the recent publication of Moore's Diary, by Lord John Russell, and General Napier, the party who has considered himself aggrieved, has occasioned the following correspondence, wholly addressed to the *Times* journal, in defence, it must be admitted, of a defective remembrance of all the circumstances.

The following, addressed to the Editor, appeared in the *Times* on the 28th ultimo.

Sir,—I request, as a favour, the insertion in *The Times* of this my reply to the following passage from Mr. Thomas Moore's diary, published by Lord John Russell—

"Asked Lord H. (Holland) about the story Napier tells of Sir W. Scott having written a song for the 'Pitt Club' while Fox was dying, the burden of which was 'Tally-ho! to the Fox.' Not a word of truth in it, as I told Napier when he mentioned the wretched calumny."

Thus to be quoted as the careless reporter of a "wretched calumny" does not suit me, and I will now give the ground for repeating my assertion, with a full belief in its truth, despite of Lord Holland's authority. First, my recollection is clear and strong of this fact, that the newspapers published at the time the words of the song—the burden being, I think, not "Tally-ho!" but "Hark, hark! to the death of the Fox." It was published as Sir W. Scott's composition, and as having been sung at a "Pitt dinner."

Second, after my discussion with Mr. Moore, I happened to meet Mrs. Dugald Stewart, widow of the moral philosopher, and mentioned the subject to her: she raised her hands and eyes in astonishment at Mr. Moore's having contradicted the story, saying her husband had broken off all intimacy with Sir Walter in resentment, and, I think she said, had shut his door against him; moreover, that the only point doubtful was, whether Sir Walter had not also sung the song at the dinner.

There must be people in Edinburgh still alive who can bear testimony to this.

Yours respectfully,
W. Napier, Lieutenant-General.

Dec. 26.

The annexed reply was elicited and printed on the 29th.

Sir,—I observe in your paper of this date, a letter from Lieutenant-General Sir W. Napier, respecting a song said by him to have been written for the Pitt Club, at the time Mr. Fox was dying. It is to be regretted that the gallant General did not take more pains to be certain of the fact before he repeated the assertion, which had already been disposed of in so decided a manner by the late Lord Holland.

The song in question was written for the celebration of Lord Melville's acquittal, and sung at a dinner given in Edinburgh for that purpose on the 27th of June, 1806. Mr. Fox at that time was not known to be ill, nor did his death take place until the 13th of September, of the same year.

Perhaps you will be kind enough to insert this in your next paper, as it is most unjust to Sir Walter Scott's memory to leave the assertion of Sir W. Napier uncontradicted.

I have the honour to be, your most obedient servant,
Dec. 28. Senex.

The words of the song to which Sir William alludes are these—

In Grenville and Spencer,
And some few good men, Sir,
Great talents we honour, slight difference forgive;
But the Brewer we'll hoax,
Tally ho! to the Fox!
And drink 'Melville for ever' as long as we live.

These lines constitute the concluding portion of the eighth and last verse. Lockhart has the commencement of the third line 'High talents we honour.'

On January 3rd appeared the following—

Sir,—Your correspondent "Senex" may be, and no doubt is, a very respectable old lady; but I cannot, without the honour of knowing her, accept such testimony in opposition to that of Mrs. Dugald Stewart. Her memory, also, seems impaired, for she gives but one verse of a song by Sir Walter Scott, the rest, I suppose, not suiting her purpose; moreover, it appears to me more than doubtful that it is taken

* It is printed entire in Lockhart's Life of Scott, edit. 1839, vol. ii. pp. 323—326.

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from the song in question. However, my object in writing now is to introduce the following letter, which furnishes testimony from another lady—better known to the world than Mrs. Senex—as to the truth of my version respecting Sir Walter Scott's conduct.

Dec. 31. W. NAPIER, Lieutenant-General.

MY DEAR SIR WILLIAM,—I see a letter of yours in *The Times* of yesterday, referring to a passage in Moore's Diary respecting Sir Walter's song. I passed two winters in Edinburgh—1817, 1818—and then was well acquainted with Mrs. Grant of Laggan, a good Tory. Eulogizing Scott, she mentioned to me, as the only blemish in his life, the composition of the song referred to, and his singing it at a Pitt dinner.

Of course, I heard the story from others, but it was a subject which the friends of Scott avoided. Moore could have no good authority for his contradiction of your statement.

Use this statement if it can be of any service, without the name, which is of no authority on such a subject.

The controversy closed by the publication of the following in the *Times* on the 4th inst.

SIR,—Lieutenant-General Sir William Napier, with characteristic perseverance, but with small civility to your correspondent "Senex," is determined never to be in the wrong. Let us hope that "the modern Polybius" has not always been so slow in consulting the most obvious authorities for assertions affecting, as in this case, the reputation of the dead. Here was a grave charge against Sir Walter Scott, though generously refuted when first made by Mr. Moore. Surely, if there were any doubt about the facts, Mr. Lockhart's biography was at hand, and was above suspicion. Accordingly, in the second volume of that work Sir William would have found the song printed at length, with all the circumstances attending the production of it. I cannot suppose that Sir William would venture to charge Mr. Lockhart either with forgery, garbling, or suppression. In short, the song was written before it was known even to Mr. Fox's own colleagues that his health was in anything like a precarious state, and was not sung at a Pitt dinner, but at one given to celebrate Lord Melville's acquittal. Mr. Fox's name is only once mentioned or expressly alluded to in the stanza correctly quoted by "Senex;" and lastly, was not sung by Scott himself, but by Ballantyne. Sung it himself! One would think that the words he put into the mouth of his own Frank Osbaldiston (though it was evidently Scott himself who spoke) must have been prophetic:—

"It has even been reported by my maligners, that I sang a song while under this influence; but, as I remember nothing of it, and never attempted to turn a tune before or since, I would willingly hope there is no foundation for such a gross calumny."

"Senex," for anything I know, may be "an old woman," but his authority even Sir William must admit is as good as that of Mrs. Dugald Stewart, or Mrs. Grant of Laggan, who, perhaps, were never old. There may be a fond partiality in that of his son-in-law, and, therefore, I will not insist on Sir William's taking it for granted, as asserted by Mr. Lockhart, that Sir Walter never wrote but this one lampoon (which is bad enough to be harmless), and that he recorded his regret at this only ill-natured reference to the honoured name of Charles Fox by some of the most beautiful lines that ever issued from his pen, in the poem which was published soon after that statesman was lost to the nation. I am, sir, your obedient servant,

Jan. 3. H.

SIR,—The gallant, but not very courteous General might have employed his time to better purpose than in his effort to bolster up the original slander.

My only reason for not giving the whole song was its length. It may be seen on page 107 of the second volume of *Lockhart's Life of Scott*, who likewise states that it was sung by James Ballantyne at the dinner mentioned in my last letter. A reference to it will show that the lines quoted by me are the only ones that have anything to do with the subject.

I fear that even this reference will not be sufficient to satisfy Sir William; but I feel confident that every one else will agree with me that Sir Walter Scott is fully exonerated from the charge, and that Sir W. Napier's opinion, founded on gossiping recollections of his own and others, is of no value whatever.

With many apologies for trespassing on your valuable time, I have the honour to be, your obedient servant,

Jan. 3. SENEX.

AN INEDITED LETTER OF SIR WALTER SCOTT.

Addressed to Alexander Mundell, Esq. Barrister-at-Law, Parliament Street, London.

MY DEAR SIR,—From your kind letter I perceive with pleasure that my long depending business is at length accomplished. My best respects attend Mr. Harrison, and I shall not fail to keep his directions in mind. Indeed as I have planning and planting in view, I dare say my Pegasus will not be over-weighted, as the Jockies say, by this accession of fortune.*

Pray let me know the account of fees, and so forth, that I may put myself out of your debt, so far as money can do so, for your attention to this matter. The friendly exertions you have made in my behalf merit my best thanks: assuredly my Christmas cheer has digested much better for the pleasure of your correspondence. Believe me ever, your faithful and obliged,

WALTER SCOTT.

Edinburgh, January 7th, 1812.

SUFFOLK BALLAD LORE.—The extensive collection of ballads, traditionary and historical verses, in reference to the County of Suffolk, formed by the late Rev. James Ford, editor of the Suffolk Garland; the late Augustine Page, editor of the Supplement to Kirby's Suffolk Traveller; and other collections, are now preparing for publication, as a second and considerably enlarged edition of the Suffolk Garland.

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* In January, 1812, Scott entered upon the enjoyment of his proper salary as a Clerk of Session, that with his Sheriffdom, gave him from this time, till very near the close of his life, a professional income of sixteen hundred pounds a year.

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WILLIS'S CURRENT NOTES.

No. XXXVIII.] "Takes note of what is done— By note to give and to receive."—SHAKESPEARE. [FEBRUARY, 1854.

CUCKING OR DUCKING STOOLS FOR SCOLDS.

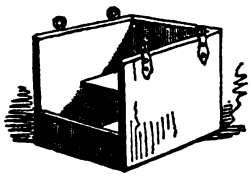
THE Cucking-stool was a means adopted for the punishment of scolds and incorrigible women by ducking them in the water, after having secured them in a chair or stool, fixed at the end of a long pole, serving as a lever by which they were immersed in some muddy or stinking pond. Blount notices it was in use in the time of the Anglo-Saxons, by whom it was called Scealfing-ꝥole, and described to be 'Cathedra in qua rixosæ mulieres sedentes aquis demergebantur;' he also observes it was anciently a punishment inflicted upon bakers and brewers transgressing the laws.

"In Germany, cowards, sluggards, debauchees and prostitutes were suffocated in mires and bogs;" Henry* adds, "it is not improbable that these useless members and pests of human society were punished in the same manner, in this island;" questioning at the same time, in a note—"Is not the Ducking-stool a relic of this last kind of punishment?"

The practice of ducking scolds, though now obsolete, continued till within the last century; and corporate bodies were required to furnish themselves with these appliances, as they are now enforced to provide and maintain fire-engines.

In 1552, at the Manor-court of Edgeware, the inhabitants were prosecuted for not having a Tumbrel and Cucking-stool; the former for the punishment of *braciatores*. The accompts of the Corporation of Banbury, in Oxfordshire, notice—

1556. Paid to Jhon Awod for making of sarten Staples and Hokes for the Kockestoll.



The Staples here mentioned, are shewn in the annexed wood-cut,† as fixed to the oak-chair; the hooks being attached to the ropes, for lowering the scold, seated in the machine, into the water, and raising it again.

The Proceedings in the Vice-Chancellor's Court of Cambridge, 1559, 1st Eliz., record—

Jane Johnson, adjudged to the Duckeing-stoole for scoulding, and commuted her penance.

Katherine Sanders, accused by the churchwardens of St. Andrews, for a common scold, and slanderer of her neighbours; adjudged to the Ducking-stool.

The Churchwardens' and Overseers' Accounts of Kingston-upon-Thames, 1572, detail the following bill of expenses—

The making of the Cucking-stool . .	8*s*
Iron-work for the same	3*s*
Timber for the same	7*s*
Three brasses for the same, and three wheels	4*s* 10*d*

And in those for Lichfield, in 1578, occurs a similar charge—

For making a Cuck-stool with appurtenances 8*s*.

Clarke* describes a Chair at Ipswich, that was formerly used there as a Ducking-stool, and from the accompanying minute representation will be seen to have been a machine, formed as a common chair, but by the iron frame, was affixed and suspended by a rope, at the end of a transverse beam, or crane, above the water, for lowering or raising it, and the delinquent was thus soused into the water. The seat and the back, are alike open.

The Corporation Accompts of Gravesend, have frequent entries in reference to the Cucking-stool, and are probably indicative of the occasions it was required for the public service—

1628. Nov. 9. Paid unto Mildman for mending the Cucking-stool . . .	7*s*
1629. Sept. 4. Paid unto the Wheeler for timber for mending the Cucking-stool .	3*s* 4*d*
1635. Oct. 23. Paid for two Wheeles and Yeekes for the Ducking-stool . .	3*s* 6*d*
1636. Jan. 7. Paid the porters for ducking of Goodwife Campion	2*s*
1646. June 12. Paid two porters for laying up the Ducking-stoole	8*d*
1653. Paid John Powell for mending the Ducking-stoole	6*s*
1680. Paid Gattlett for a proclamation, and for carrying the Ducking-stoole in market	1*s* 6*d*

The Cucking-stool, or as it was sometimes called the Ducking-stool, was in use long after the date of these

* History of Great Britain, vol. i. p. 214.

† The woodcut represents the old Cucking-stool, formerly belonging, as it was said, to the Corporation of Worcester, and sold fifteen years since at Oxenham's Rooms, in Oxford Street.

* History of Ipswich, 1830, 8vo. p. 298.

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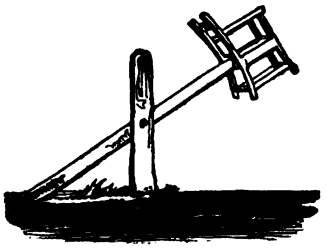
entries; but the practice having been discontinued, the machine with its appendages are not now found among the Chattels of the Corporation. That belonging to Gravesend, was placed upon wheels, and by the ministration of porters, was run or plunged with the occupant into the Thames, at an inclined plane called 'the Horse Wash' at the Town Quay; no other place being adapted for the operation, within the town; and farther, the Corporation Accounts show that the porters were not only recompensed for ducking the scold, but also for replacing it in its wonted deposit in the market.

In *Whimsies: or a New Cast of Characters*, 1631, duod.; the author speaking of a Xantippean says—'He, (her husband) vowes therefore to bring her in all disgrace to the Cucking-stoole, and she vowes againe to bring him, with all contempt to the Stoole of repentance.'* Misson describes the operation of the Cucking-stool, as witnessed by him—

The way of punishing scolding women is pleasant enough, they fasten an arm chair to the ends of two beams, twelve or fifteen feet long, and parallel to each other, so that these two pieces of wood with their two ends, embrace the chair, which hangs between them upon a sort of axle, by which means it plays freely, and always remains in a horizontal position, that a person may conveniently sit in it, whether you raise it up or let it down. They set a post upon the bank of a pond or river, and over the post they lay almost in equilibrio, the two beams, at the ends of which, the chair hangs just over the water; they place the woman in the chair, and so plunge her into the water, as often as the sentence directs, in order to cool her immoderate heat.†

Gay in his third Pastoral, entitled 'The Dumps,' thus describes the Cucking-stool—

I'll speed me to the Pond, where the high Stool
On the long plank, hangs o'er the muddy pool;
That Stool, the dread of ev'ry scolding Queen.



But the graphic illustration, drawn by Du Guernier, represents a somewhat different adjustment: the plank, as shewn in the woodcut, works apparently on a pivot between two posts.

Other pictorial illustrations will be acceptable.

* "The stools of infamy are the Ducking-stool and the Stool of repentance. The first was invented for taming female shrews. The stool of repentance is an ecclesiastical engine, of Popish extraction, for the punishment of fornication and other immoralities, whereby the delinquent publicly takes shame to himself, and receives a solemn reprimand from the minister of the parish."—*Gentleman's Magazine*, 1732, p. 740.

† Travels in England, transl. by Ozell, 1719, 8vo. p. 65.

Escroquer.—In the *Quarterly Review*, for September last, in an excellent article on 'The Institute of France,' it is related, p. 322, as an instance of the proneness of lexicographers to make their dictionaries the vehicle of their prejudices, or their wrongs, that Richelet, in his once popular dictionary, thus exemplifies the word *Escroquer*:—

'The son of François Herrard de Vitri (*escroqué*) swindled M. Richelet of ten louis-dores, and that scoundrel, instead of retrieving the misconduct of his son, by restoring what he had basely (*escroqué*) swindled, had the insolence to approve what he had done, and in a foolish note, to thank M. Richelet for his generosity.'

On turning to my 'nouvelle edition' of Richelet, printed in 1759, I find under the word *Escroqué*, no such statement, but the following:—'Brusquet, fameux Boufon escroqua subtilement une chaine d'or que le Roi avoit donnée à un Boufon de l'Empereur,' for which he cites *Perroniana*, p. 39. Some of your readers may possibly be able to say, if any other edition of Richelet's Dictionary contains the anecdote stated by the writer of the article in question.

In the same article, p. 343, the author says,—"We might really even parody the famous line of Molière:—

'Tant de fiel entre-t-il dans l'âme des savans.'"

Is this not an error, in ascribing the line on which the parody is made to Molière, instead of to Boileau, who in his *Lutrin* has the line,—

"Tant de fiel entre-t-il dans l'âme des devôts."

a well known parody of the line in Virgil,—

"Tantsne animis cœlestibus iræ?"

Æn. lib. 1. v. 15.

Robert Burns' Six "Belles of Mauchline."

Died, last week, at Edinburgh, Mrs. Candlish, formerly Miss Jean Smith, the last of the six 'belles of Mauchline,' to whom the verses of Burns have given celebrity—

Miss Miller is fine, Miss Markland's divine,
Miss Smith she has wit, and Miss Betty is braw,
There's beauty and fortune to get wi' Miss Morton,
But Armour's the jewel for me o' them a'.

Miss Miller became the wife of the poet's friend, Dr. Mackenzie; Miss Markland was married to Finlay, an excise officer at Greenock; Miss Betty Miller became a Mrs. Templeton; and Miss Morton a Mrs. Paterson. The husband of Jean Smith was Mr. Candlish, a medical man; and her son is the Rev. Dr. Candlish, of Edinburgh, whose eloquence and ability confirm the shrewd discrimination of the poet.

North British Daily Mail, Feb. 3.

Scotland's Curse.—Why is the playing-card, the nine of diamonds, said to be 'the Curse of Scotland?'

Totteridge. Euphemia.

William, Duke of Cumberland, is said to have dispatched his sanguinary orders, at the close of the battle of Culloden, written on the back of a playing-card, the Nine of Diamonds; no other or better writing-material being at hand. Hence its popular denouncement.

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Bewick. Current Notes, vol. iv. p. 2.—My friend, Mr. J. G. Bell, is mistaken as to the number of 'Wild Bulls' taken off on vellum. This singularly beautiful production originated on the suggestion of the late Marmaduke Tunstall, the founder of what is now a portion of the Newcastle Museum, and if S. F. refers to Fox's Synopsis of that collection, he will there find some interesting notices of Bewick, his Wild Bull, and his History of British Birds. Six impressions were printed on fine vellum for Mr. Tunstall, and from my own enquiries I should think there are at least a dozen proofs in this state. One was sold in London, last autumn, and purchased by a bookseller in Newcastle at a very low price.

South Shields. Luke Mackey.

Kennedy. Current Notes, vol. iv. p. 3.—William Kennedy was a native of the North of Ireland, and educated at the Belfast Academical Institution. Like many another son of Irish genius, after giving numerous proofs of the brilliant powers of which he was possessed, he transferred his literary allegiance to England; and had not long settled there when he became editor of the *Hull Advertiser*. Subsequently he obtained a government appointment in Australia, and was murdered by the aborigines. The writer had the privilege of his early friendship, and a gentler spirit never wedded poesy. I am not sure that his poetry has been published in a collected form.

Recorder Office, Downpatrick. James A. Pilson.

Dining with Duke Humphrey.—Whence the origin of this saying? R. F.

Humphrey Plantagenet, Duke of Gloucester, who died in 1446, was the founder of the library at Oxford, subsequently so enriched by Sir Thomas Bodley and others, that it has now the wide world appellation of the Bodleian. When a student remained reading in the library, during the hours of dinner, at which time the doors are closed, he was said, on missing him at the college table, to be "Dining with Duke Humphrey"—dinnerless in the library, devoted to his studies.

The Kinges and Gouernours of England.

Two Wills, Hal, Stephen, Henry then againe;
Dicke, Jacke, third Henry, Edwards three in traine;
Second Dicke, three more Hals, Ned the fourth, and y'other,
Crumpe Dicke, seventh, eighth Hals, Ned, Moll, Besse noe mother;
Jemmye, Charles, and C. and? may bee nere another:
Parliaments five or six, Oliuer and Red Jumpe
Instrument and Humblement, Richard and the Rumpe.

1659. Contemporary Manuscript.

Early Significancy of the Christmas Tree.

Christmas in Berlin has its joys, even though the roast beef and old holly of Old England be not there: the bright clear air, through which one can see and hear to an incredible distance; the glittering snow that lies on the ground and covers the trees, retaining its purity for weeks; the happy family groups out on their *festag* walk; the children parading in the last night's tippet and muff; the hilarity of the skaters; the merry tinkling of the bells on the harness of the sledge, as it glides by with its happy freight, and its horses flaunting in many coloured feathers and their long housings of white kerseymere. These are the out-of-doors joys to which the foreigner has free access; but the in-doors delights of the Christmas Tree and the *bescheerung*, or present-giving, of the children, and of everybody, from and to everybody, are confined to those only who are members of families, and are not extended to the stranger who is within the gates. The all but universal jubilee leaves him alone in his domicile, uninvited to break the spell of any family circle. The Christmas-tree has become a prevailing fashion in England at this season, and is by most persons supposed to be derived from Germany; such, however, is not the fact; the Christmas-tree is from Egypt, and its origin dates from a period long antecedent to the Christian era. The palm tree is known to put forth a shoot every month, and a spray of this tree, with twelve shoots on it, was used in Egypt, at the time of the winter solstice as a symbol of the year completed.

Egyptian associations of a very early date still mingle with the tradition and custom of the Christmas-tree; there are as many pyramids, as trees used in Germany, in the celebration of Christmas by those whose means do not admit of their purchasing trees and the concomitant tapers. These pyramids consist of slight erections of slips of wood, arranged like a pyramidal *epergne*, covered with green paper, and decorated with festoons of paper chain-work, which flutter in the wind, and constitute a make-believe foliage; this latter, however, is an innovation of modern days. The palm tree spray of Egypt, on reaching Italy, became a branch of any other tree; the tip of the fir being found most suitable, from its pyramidal or conical shape, was decorated with burning tapers lighted in honour of Saturn, whose *saturnalia* were celebrated from the 17th, to the 21st of December, the period of the winter solstice; the lighted tapers, the *saturnalitia*, or presents given, and the entertainment of the domestics on a footing of equality, date from this age. After the *saturnalia* came the days called the *sigillaria*, when presents were made of impressions stamped on wax, which still form part of the furniture of a Christmas-tree. To the *sigillaria* succeeded one day, called the *juvenalia*, on which every person, even adults, indulged in childish sports, and hence the romping close of our Christmas festivities.

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Almost all the nations of the ancient world had their peculiar feast of mid-winter, but the *Juel-fesé* of the Northern mythology, is that which seems to have left the most discernible traces in our country. The circling year was represented as a wheel, the word itself being derived from *juel;* closing only to commence again; the yule log was heaped on the fire, and the boar, an animal obnoxious to the god of the Sun, was roasted whole in the open air. The most pleasing part connected with this observance of the mid-winter festival, was the custom of concealing the presents in as many wrappers as possible, and throwing them in at the windows, the practice being emblematical of the hidden blessings in store for the coming year.

It was not till several centuries after the birth of our Saviour, that the Church appointed the Nativity to be a high day, and a holyday; and not having specific information, as to the exact period of our Lord's birth, December 25 was fixed on, as being more likely than any other to be the correct day. With the Germans, the greatest festival is our Christmas-eve, the *heilege abend*, which has the more propriety, as whatever doubt attaches to the date of His birth, it is certain that our Lord was born in the night-time. The festival is called *weihnacht*, or night dedicated to the commemoration. As Christmas-eve always falls on the evening of Adam and Eve's day, an orthodox Christmas-tree will have the figures of our first parents at its foot, and the serpent twining himself round its stem. By a bold stretch of theological fancy, the tree with its branches and tapers, is with the abovementioned accessories, understood to typify the genealogy of our Lord, closing in the most luminous apex, the sun of light and life, "the seed of the woman should crush the serpent's head." The Romans had already affixed on the summit of their trees, a representation of a radiant sun in honour of Phœbus Apollo, to whom the three last days of December were dedicated. In connexion with this god, sheep were sometimes exhibited pasturing under the tree, or Apollo himself took charge of the herd, or taught the shepherds the use of the pipe. This was skilfully construed by the Christian clergy to be emblematic of the Good Shepherd.

The *sigillaria* of the Romans were impressed with the images of saints and holy persons; the lighted tapers, also borrowed from the *saturnalia*, were retained here, as elsewhere, as portion of the religious ceremony. The giving of presents, another portion of the *saturnalia*, was understood to be expressive of Christian brotherly love, while the apples, nuts, and gingerbread, equally unmistakeable remnants of the Northern heathen mythology, have been retained in the service of the Christian festival, as accessories that sufficiently recommended themselves without typifying anything particularly holy.

TAVERN orgies tear asunder the stoutest constitution, as well as impoverish the weightiest purses.

JEWISH DISABILITIES.

THE tribute required of the Jews by Vespasian, on the subjugation of Judæa, was by Domitian rendered almost insupportable, and even the observance of the religious rites of their faith was permitted only on their complying with the Emperor's exactions, which were enforced with great rigour. Suetonius, recounting the various means of plundering his subjects, observes,—'Above all others, the Jews were miserably harassed by the confiscation of their estates; those in particular, who, declining to give in their names as Jews, yet lived after the manner of Jews; or who, concealing their original, did not pay the tribute that had been imposed upon that nation.' The assassination of Domitian made way for the accession of Nerva, A.D. 96, when these oppressive taxes were remitted, and the event perpetuated on the reverse of one of Nerva's large brass coins, now of considerable rarity.

IMP. NERVA CAES. AVG. P. M. TR. P. COS. III. P. P. *Rev.* FISCI JVDAICI CALVMNIA SVBLATA.

The word *fiscus* was derived from the hamper, or basket, in which the taxes were originally collected.

MENDIZABAL, who advanced in life from being a Jew boy named Mendez, selling old clothes at Cadiz or wandering about the country as a pedlar, receiving on account of his Hebrew origin many a cuff or a kick from his customers, which he was obliged to pocket with their copper monies—first became a millionaire, and lastly Prime Minister of Spain, evincing in that position the most enlightened patriotism towards the land of his birth, from which, in common with all his caste, he had received usages that might have turned the blood to gall, if the blood and spirit of his race had been like that of the rest of the sons of Adam.

ARNOLD OF BRESCIA.—What was the name of the Viscount of the Campania, who gave shelter to Arnold of Brescia, a heretic burned alive by order of Pope Adrian the Fourth, in 1155? Gibbon, Mosheim and Muratori notice his history, but not the names of the Count who protected him, or of the Bishop of Constance, another of his friends.

Dover. S. SKELTON.

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Religious Belief of the Chinese.

There are two languages, the Hebrew and the Chinese, every word of which may be literally interpreted by means of the significations of the hieroglyphs which compose the words. This method of interpretation appears to be the only one for restoring the true history of such events, as from length of time have been so corrupted by glosses, as scarcely to leave a trace of their original meaning, even to those professing to be perfectly conversant with their intricacies. We may thus speak of the Chinese language in particular, and only by unfolding the compound structure of words can we be enabled to see and explain the historical events contained in them; let us then pursue this decomposition in order to shew what *was* the ancient religious belief of the Chinese.

Du Halde, *Hist. of China*, 8vo. edit. vol. iii. p. 16, states: "The chief object of their worship is the Supreme Being, Lord and Chief Sovereign of all things, which they worshipped under the name of Chang ti." The literal meaning of Chang ti, or in English orthography, Shang te, Supreme Lord of Heaven, is as follows,—one piercing or extending from our heaven, or atmosphere, above the eight coverings, regions, or residences. Here we are referred, if I mistake not, to the pure Empyrean, or the Spirit that extends throughout infinite space, surrounding and supporting the whole of the creation, as the Alpha, or, as it is beautifully expressed in the *Edda*, the *Ljosalfaheim*, the region of pure light tending downwards, and which is above the other eight regions. Chang ti therefore means the essential part of the Deity, whom we are taught to call 'the Father.' Here we have the pure worship of the Supreme; but this is not all; they had also, at the same time, a correct knowledge of the nature and future mission of the Messiah, whom they called the God Fo. This word literally signifies—Man descending from above the third heaven, upon earth, and afterwards ascending thither. In Du Halde, vol. ii. p. 288, he is also described on a coin, called a superstitious coin, figured on the left hand, at the bottom of the plate; where the *spiritual* index is prefixed to Fo, instead of jin, man. The most ancient hieroglyphs on this coin describe that part of holy writ, contained in *Genesis* i. 2, 3; or, it may be from the same record, that was in common among mankind, handed down from the earliest ages.

I will mention but two more, most ancient records of the same nature; one, in Heuselii *Synopsis Universæ Philosophiæ*, p. 46, plate 1; 'the descent of the Trinity, upon one man on earth to establish a kingdom, and return again to heaven.' The other in Hammer's *Ancient Hieroglyphic Characters*, pp. 91 and 22; the description of which is as follows,—'The creation of the universe, the fall of Adam and Eve in Paradise, and its cause; the coming of the Messiah at the appearance of a wonderful star, the establishment of his kingdom on earth, and his subsequent ascent to heaven.'

Du Halde, vol. iii. p. 34, in a confused and corrupted history of some few of the leading parts of the gospels, mentions Mo ye (Mary), Moo kia ye (Mark), and Om i to Fo, *i.e.* Om (the Hindoo Triad) is the Fo, etc. From their own records, we may therefore reasonably suppose, the Chinese might easily be persuaded to embrace the gospel of Jesus Christ.

Southwick Vicarage, near Oundle. T. R. Brown.

Curious Sign-Boards in Somersetshire.

Whilst passing through Yeovil, a short time since, I noticed the sign of a public house, "The Pall," and the inn adjoins the churchyard, now in the centre of this large and flourishing town. I should feel obliged if some reader of 'Current Notes' can give any account of its origin. Can it be that the inn was formerly used as a resting-place for the corpse on its way to the last home?

Another, and more remarkable sign, is to be seen at West Coker, a few miles from Yeovil, namely, 'The Case is altered.' What can this possibly mean?

Dorchester, Feb. 13. John Garland.

Your correspondent's conjectures may to a certain extent be right. The Lich-gate, covered overhead, was in the middle ages, a common adjunct or entrance to grave-yards; some yet remain, and are still used as a brief resting place for the corpse-bearers; but as palls are of great antiquity, the now inn may have been the house of some official connected with the church, and who had charge of the pall?

'Dear old Dorset' has more than one instance of 'The Case is altered.' The allusion is at once both obvious and self-interpreting,—a house from bad management falls into bad repute, and the new occupant retrieves the error, by adopting a different course, and in place of the old sign, has painted in large letters,—'The Case is Altered.' His resolve is thus patent to every one. This I have known done, and so speak with certainty; I well remember a case in point, in years gone by, when at the grammar school in Wimborne.

Charles Warne.

In the City of London, the churches, as well as the Companies halls, appear formerly to have had palls for funereal purposes. The vestry minute book of Allhallows, Honey Lane, Cheapside, notices:—

'1649. Received for the bell and herse cloth for Mr. Gippe, 00 : 05 : 0.'

Golden Sickle.—Can any of your correspondents give me any information respecting the Druidical custom of cutting the misletoe, with a golden sickle; or the shape of the sickle? Investigator.

Mr J. R. Planché, hitherto popularly known as a dramatist, was on the 14th inst. gazetted as Rouge Croix, Pursuivant of Arms; an appointment deservedly conferred.

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SONGS OF DEGREES.—Having recently met with this phrase, I have referred to Busby's *Dictionary of Music*, but cannot there find any elucidation; possibly some friendly reader of 'Current Notes' can explain what to me has been a question of some difficulty? S. S.

"In the court of the Temple was an ascent of fifteen steps or stairs, between the women's court and the men's. Upon these steps or stairs, the Levites sung those fifteen psalms, immediately following the 119th; upon each step, one psalm, whence those psalms are entitled *Psalmi Graduales*, Songs of Degrees."

Godwin's *Jewish Antiquities*, lib. ii. p. 16.

MARY, QUEEN OF SCOTS.

IN the Imperial Library at St. Petersburgh, is a richly illuminated Missal, formerly the property of that unhappy Queen, and having various verses written in her autograph.

In allusion to one of the illuminations, are the following lines—

Comme autre fois la renommée
Ne vole plus par l'univers
Isy borne son cours divers
La chose d'elle puis aimée.

MARIE R.

On a page, in which is figured an angel—

Celle que d'honneur sait combler
Chacun du bruit de sa louange
Ne peut moins qu'à soi ressembler
En effet n'estant que un bel ange.

On another, in allusion to the sun—

Les heures ie guide et le jour
Par l'ordre exacte de ma carrière
Quittant mon triste séiour
Pour isy croistre ma lumière.

The following appear to have been written, as expressive of her feelings at the moment—

Un cœur que l'outrage martire
Par un mépris ou d'un refus,
A le pouvoir de faire dire
Je ne suis plus ce que ie fus.

MARIE.

Si nos pensers sont eslevés
Ne l'estimes par chose étrange,
Ils méritent estre aprouvés
Ayant pour obiet un bel ange.

Pour récompense et pour salaire
De mon amour et de ma foie,
Rendez men ange tutélaire,
Autant comme ie vous en doye.

Under an illumination of the Crucifixion—

En feinte mes amis changent leur bienveillance
Tout le bien qu'ils me font, est desirer ma mort;
Et comme si mourant i'estois en défaillance
Dessus mes vestements ils ons ieté le sort.

Allusive to her armorial insignia, are the following—

Il n'apartient porter ces armes
Qu'à ceux qui d'un cœur indonté
Comme nous n'ont peur des allarmes
Du temps puissant mais sans bonté.

Bien plus utile est l'heure que non pas la fortune
Puisquelle change autant qu'elle est oportune.

La viellesse est un mal qui ne se peut guérir
Et la ieunesse un bien qui pas un ne ménage
Qui fait qu'aussitôt né l'homme est près du m ourir
Et qui l'on croit heureux travaille d'avantage.

Qui iamais d'avantage eust contraire le sort
Si la vie m'est moins utile que la mort,
Et plus tost que changer de mes maux l'adventure
Chacun change pour moi d'humeur et de nature.

MARIE R.

SILVIO PELLICO, well known to every English student of Italian literature, by his *Le Mie Prigioni*, has ceased to exist. Born in 1788, in early life he devoted himself much to poetry, and among other productions wrote a tragedy, entitled, *Francesa di Rimini*, it has still a high reputation in Italy. In 1820, he was tutor in the family of Count Porro at Milan, where, in the following year, he was arrested as a *carbonaro*, and, with Count Gonfaloniere and many others, was at the same time condemned to death; the sentence was, however, commuted to imprisonment, and he was confined in the fortress of Spielberg until the amnesty of 1830. His privations and sufferings during his incarceration were such as to cause great debility, and to incapacitate him for any very active employment; he therefore, on his release, sought shelter in Turin, and having wholly dissevered himself from all political connexions, was employed as librarian in the house of the Marchesa Barolo, at Montcagliere, near Turin, where he died on February 1. Though only in his sixty-sixth year, the faculties of both his mind and body were exhausted; and during many years past he was affected by a pulmonary complaint. His sufferings were, however, doubtlessly alleviated by his receiving while in Piedmont two instances of popular homage, which could not be otherwise than grateful to a man so capable of valuing the sources whence they came—the first was, Gioberti's dedication to him of his great work on Italy, as "the first of Italian patriots," the other was the decoration of St. Maurice, from the hand of a constitutional sovereign, the King of Sardinia.

QUEBEC.—The Parliament House, with the attached buildings, was destroyed by fire, on the morning of Feb. 1st; the calamity is said to have originated in the furnace, in the south wing. Part of the very valuable library, it is believed, has been saved, but the historical portion was wholly consumed. The building was, it is stated, insured for 36,000*l*.

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God save the King.

Much has been both said and written on the origin of the words and music of this highly popular air. Throughout Europe it is considered to have originated in England, but it would appear it was derived from France, and that to Lulli we are indebted for the musical notes.

The establishment of the convent of Saint Cyr was one of the last public works founded under the patronage of Louis the Fourteenth. It was built at the extremity of the park in Versailles, in 1686, and its purposes were to educate the daughters of the nobility, too poor to perform that office, in the manner the Court at that period required the principles of the persons in that class should be instilled. Madame de Maintenon, the widow of Scarron; then the wife of the monarch, gave a form to this seminary, was herself the superior of the convent, and assisted by Gadet Desmarets, Bishop of Chartres, made the rules.

In this year, 1686, the King was so indisposed, that great fears as to the result prevailed, but his recovery was hailed with great delight; Racine, having become imbued with Jansenism, had in consequence turned courtier, and had ceased to write for the theatres; was at the instigation of Madame de Maintenon, appointed to superintend the revival of dramatic representations in the convent; having for his assistants Duchat, and the Abbé Genêt. Lulli, the Court musician, was also installed as the composer and musical director.

The recovery of the King was the cause of an anthem being written and composed for the chapel of St. Cyr, the whole choir of which, being the three hundred noble ladies there established, on the entrance of his most Christian Majesty, instantaneously arose, and sang the following words, doubtless written by Racine, to a beautiful air composed by Lulli.

Grand Dieu, sauves le Roi!
Grand Dieu, sauves le Roi!
Vanges le Roy!
Que toujours glorieux,
Louis victorieux,
Voye ses enemies,
Toujours soumis!
Grand Dieu, sauves le Roy!
Grand Dieu, sauves le Roy!
Vive le Roy!

Whether this was constantly sang in the chapel after this year, is not stated; Louis the Fourteenth died in 1715, when Madame de Maintenon retired into the convent, and died there, April 15, 1719.

The inroad by Charles Edward Stuart, the Pretender in 1745, induced a general expression of loyalty towards King George II. and on the opening of the theatres royal, Drury Lane and Covent Garden, in September, the receipts of three nights' performances were proffered by the proprietors in aid of the armaments to repel the invader; when "God save the King," then designated "a new song, set for two voices," was sung at both theatres. The words, with the Musical Notes, are thus printed in the *Gentleman's Magazine* for October, p. 552.

God save great George our King,
Long live our noble King,
God save the King.
Send him victorious,
Happy and glorious,
Long to reign over us,
God save the King.

Oh! Lord our God arise,
Scatter his enemies,
And make them fall;
Confound their politics,
Frustrate their knavish tricks,
On him our hopes we fix,
Oh! save us all.

Thy choicest gifts in store,
On George be pleased to pour,
Long may he reign.
May he defend our cause, [laws?]
And ever give us cause
To say with heart and voice,
God save the King.

Arne produced the music on this occasion, as he did also to the words "Rule Britannia;" sung at Cliefden House, Buckinghamshire, on August 1, 1740. The popularity was instantaneous — and so generally approved, that many of the Jacobite songs were set to the tune of "Rule Britannia." As Thomson wrote the words of that song, it is not improbable Arne again sought his assistance, and that he was the writer of the words as printed in the *Gentleman's Magazine*— more especially, as his *Tancred and Sigismunda* was performed at Drury Lane in the same year, 1745, with considerable applause. The result of these appropriations is to substantiate the assertion that to Thomson the author of *The Seasons*, and to the skilful adaptation of Arne, England is indebted for two of her most popular and soul-stirring lyrical effusions. Can any Correspondent of the Current Notes subvert any of these facts, or produce any version said to bear the name of James I. Instead of being encomiastic of the Stuarts, the songs were written to arouse the popular resentment against the whole race; in which accord, the Editor most heartily joins—

Long live the Queen.

Chronograms.—Philip the Second of Spain caused Charles his eldest son, to be executed in 1568, for conspiring, as was pretended, against his father's life. A wit in such difficult toyes, thus accommodated the numeral letters in Ovid's verse, to the year the Prince suffered.

FILIVs ante DIeM patrIos InqVIrIt. In annos 1568.

Before the TIMe, the oVer-hasty sonne,
Seekes forth hoVV near the father's LIfe Is Donne.

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The Bear wants a Tail!

Fuller among his Warwickshire Proverbs,* elucidates one, that had its origin, from the supposed ambition of one of Queen Elizabeth's worthies, the presumption of whom, was then considered as reprehensive, as the now unjustifiable aggression of the Russian autocrat.

"The Bear wants a tail, and cannot be a Lion.

"Nature hath cut off the tail of the Bear, close at the rump, which is very strong and long in a Lion; for a great part of a Lion's strength consists in his tail, wherewith (when angry) he useth to flap and beat himself, to raise his rage therewith to the height, so to render himself more fierce and furious. If any ask, why this Proverb is placed in Warwickshire? let them take the ensuing story for their satisfaction—

"Robert Dudley, Earl of Leicester, derived his pedigree from the ancient Earls of Warwick, on which title he gave their crest, the Bear and Ragged Staffe; and when he was governor of the Low Countries, with the high title of 'His Excellency,' disusing his own Coat of the Green Lion with Two Tails, he signed all Instruments with the crest of the Bear and Ragged Staffe. He was then suspected, by many of his jealous adversaries, to hatch an ambitious design to make himself absolute commander, as the Lion is king of the beasts, over the Low Countries. Whereupon some, foes to his faction, and friends to the Dutch freedom, wrote under his crest, set up in public places—

"Ursa caret caudâ, non queat esse Leo."

i. e. "The Bear he never can prevail
To Lion it, for lack of tail."

"Nor is *Ursa* in the feminine merely placed to make the verse, but because Naturalists observe in Bears, that the female is always the strongest.

"This proverb is applied to such, who not content with their condition, aspire to what is above their worth to deserve, or power to achieve."

Coventry. J. M.

Thrale's Entire, a Bagatelle—ascribed to Dr. Samuel Johnson.

If e'er my fingers touched the lyre,
In satire fierce, in pleasure gay,
Shall not my Thralia's smiles inspire?
Shall Sam refuse the sportive lay?

My dearest Lady! view your slave,
Behold him as your very *scrub;*
Eager to write, as author grave,
Or govern well the *brewing tub.*

To rich felicity thus rais'd,
My bosom glows with am'rous fire;
Porter no longer shall be prais'd,
'Tis I myself, am *Thrale's Entire.*

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* Worthies of England, edit. 1811, 4to. vol. ii. p. 405.

Incentives to the Readers of Current Notes.

Nothing great is performed, or approaches perfection without much labour, and an infinity of pains, and not unfrequently without the cordial co-operation of minds similarly disposed, or proficients in the same object or pursuit. According to the old Latin proverb:

"Nihil est aliud magnum quam multa minuta"—

or, as more poetically defined, by the author of *Night Thoughts*—

"Sands form the mountain, moments make the year."

In reading authors, when you find,
Bright passages, that strike your mind;
And which, perhaps, you have reason
To think on at another season;
Be not contented with the sight,
But take them down in black and white.
Such a respect is wisely shewn,
As makes another's sense one's own.

Byrom.

Old books by great authors are not in every body's reach; and though it is better to know them thoroughly than to know them here and there, yet it is a good work to give a little to those, who have neither time, nor means to get more. Let every bookworm, when in any fragrant scarce old tome he discovers a sentence, or an illustration that does his heart good, hasten to give it.

Coleridge.

The Mind will no more do its best without encouragement, than trees will produce ripe fruit without the warmth of the sun. Men, who have the greatest gifts of mind, do not trust themselves without some encouragement—they will not venture out of beaten paths, and they therefore bring forth other people's ideas, instead of their own. Now, nothing is valuable except what is actually produced—materials as well as coinage—in the mint of a man's own mind.

Brydges.

To know, and to admire only, the literature and the tastes of our own age, is a species of elegant barbarism.

D'Israeli.

TO CORRESPONDENTS.

A. G.—The wife of Charles Edward Stuart, the last Pretender, was of the Stolberg family, and after his death, was, it is said, privately married to the Italian poet, Alfieri.

The Third volume of 'Current Notes' is now ready, price three shillings, in cloth boards. A few copies of the prior volumes remain, but an early application for them is desirable.

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WILLIS'S CURRENT NOTES.

No. XXXIX.] "Takes note of what is done—
By note to give and to receive."—SHAKESPEARE. [MARCH, 1854.

ELINOUR RUMMING.

LATE in the fifteenth century, there lived at Leatherhead, anciently Leddrede, in Surrey, an alewife of some distinction, and whom Skelton the poet in *The Tunnyng of Elynour Rummynge*, has conferred lasting celebrity. The tunning or brewing of Elinor Rumming, would seem to have been one of Skelton's most popular productions, and is an admirable specimen of his talent for the low burlesque,—a description of a real alewife, and of the various gossips who throng to her for liquor, as if under the influence of some potent spell. As Mr. Dyce justly observes,—"if few compositions of the kind have more coarseness or extravagance, there are few that have greater animation, or are of a richer humour."

Dallaway in his *Letheræum*, states, that "when the Court of Henry VIII. was held at Nonsuch, about six miles distant, the laureate Skelton, with other courtiers, oft-times resorted to Leatherhead for the diversion of fishing in the river Mole, and were made welcome at the cabaret of Elinour Rummyng." Whether the late Vicar of Leatherhead, based this assertion on tradition or otherwise, it is as a matter of fact undeserving the slightest consideration. When Skelton wrote "the Tunning" is not clearly defined, but he died in Sanctuary, at Westminster, June 21, 1529, more than ten years prior to that monarch's having possession of Cuddington, or had commenced the building of the palace, since denominated Nonsuch.

Skelton is supposed to have been born about 1460, and probably "The tunnyng of Elinour Rumminge" was written sometime about 1500, if not before. He describes Elinor as "ugly faire, and well worne in age," wearing a huke or cloak of Lincoln green, that had been hers, he believed, more than forty years. She wore also a "furred flocket, and grey russet rocket," the former a loose garment, with large sleeves; the latter, a garment with or without sleeves, that sometimes was made to reach to the ground; or was otherwise much shorter, and open at the sides. Her kyrtel or petticoat was of Bristow red;

> With clothes vpon her hed,
> That wey a sowe of led,
> Wrythen in wonder wyse,
> After the Sarasyns gyse.

Skelton notices she "dwelt on a hyll," her cabaret was on a rising ground contiguous to the old bridge that crossed the Mole. Her domicile was a small timber built house, with low rooms and over-hanging chambers, and although much altered in the course of several centuries, is still tenantable, and has been recently enlarged.*

No mention of her death occurs, as that happened no doubt, before the introduction of parish registers; but Dallaway conjectured that persons of the ale-wife's family were long after resident in the parish, as he found the name of Rumming in the burial register under the years 1663 and 1669.

Brayley states that 'on the title-page of an edition of Skelton's Poems, printed in 1571, is a rude woodcut of an old ill-favoured woman holding at arm's length, in either hand, a leathern pot or black jack, with the inscription—

> When Skelton wore the laurel crown,
> My Ale put all the Ale-wives down.'

Where that edition is extant, it is highly desirable to know; it seems to be unknown to the editor of Skelton's works; nor does any earlier woodcut of Elynour Rumming appear to be extant than that attached to Rand's edition, 1624, 4to., where she is represented as holding in either hand as described, two black earthen pots, which were common in the ale-houses of that period and long after. That some earlier edition of the sixteenth century, presented a similar portrait of Elinour Rumming is not to be doubted, it is the original of MOTHER RED CAP, and wherever the sign so designated has been painted, the figure as in Rand's edition, has been the prototype. The gear in 'saracyn gyse' about her head, being painted as a conical red cap or hat.

* The illustration shows the house, as it appeared in the spring of 1845; since which time the doorway has been removed, and other alterations made. It is now known by the sign of the Running Horse.

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In *Bacchus Bountie*, by Philip Foulface of Aleford, Student in good Felloship, 1593, 4to., Skelton is misnamed as "Anthony Skelton," and there is a cursory mention of "Tom Tipsay, an English Tapster, wel nere choaked with a marveilous drie heat, which of late he had got by lifting ouerlong at old Mother Red Caps."

A drama entitled *Mother Red Cap*, written by Anthony Munday and Michael Drayton, was performed by the Earl of Nottingham, the Lord High Admiral's servants, at Henslow's Theatre, the Rose on the Bankside, in December, 1597; and in the inventory of the dresses and properties mentioned as belonging to that Theatre, March 10th, 1598-9, is noticed—

Item, j syne [one sign] for Mother Red Cap.

Early in the seventeenth century, was the sign of the Mether Red Cap at Holloway, beyond Islington; a token was issued from the house in the reign of Charles the Second; there was also the Mother Red Cap at Kentish Town, that gave rise to a rival sign, nearly opposite, named Mother Black Cap; both still houses of considerable notoriety. Taylor the Water-poet in his *Ribble Rabble of Gossips*, observes:—

"To conclude the businesse, Martha protests shee will neuer trust Tomasin againe while she lives, because she promised to meet her at Pimlico, and bring her neighbour Bethya, but came not, neverthelesse Faith went to Mother Red Caps, and by the way, met with Joyce, who very kindly batled her penny with her at a fat pig."

As the Pimlico here alluded to was at Hogsden, now Hoxton, the Mother Red Cap would appear to have been that at Holloway.

Later, the author of *Whimsies: or a New Cast of Characters*, 1631, duod., describing a sign-painter, says,—

He bestowes his pencile on an aged piece of canvas in a sooty ale-house, where Mother Red Cap must be set out in her colours. Here he and his barmy hostess draw both together, but not in like nature, she in Ale, he in Oyle: but her commoditie of which he means to have his full share, when his work is done, goes better downe. If she aspires to the conceite of a signe, and desire to have her birch-pole pulled downe, he will supply her with one.

The portrait of Elinour Rumming was long a great desiderata with the illustrators of Granger; till George Steevens in 1794, learning a copy of Rand's edition was in the library of Lincoln Cathedral, induced Dean Kaye to bring the volume to London, and allow Richardson the printseller, to publish a facsimile. The *European Magazine*, then edited by Isaac Reed, in May of that year, contained—

Verses with the following motto, meant to have been subjoined to a copy from a scarce portrait of Elinour Rumming, lately published by Mr. Richardson, of Castle Street, Leicester Square.

Ne sit ancillæ tibi amor pudori
Xanthia Phoceu! prius insolentem
Serva Briseis niveo colore.
Movit Achillem.

Movit Ajacem Telamone natum
Forma captivæ dominum Tecmessæ;
Arsit Atrides medio in triumpho
Virgine rapta.
HORACE.

ELEONORA REDIVIVA.

To seek this nymph among the glorious dead,
Tir'd with his search on earth, is GULSTON fled?
Still for these charms enamour'd MUSGRAVE sighs,
To clasp these beauties ardent BINDLEY dies.
For these, while yet unstag'd to public view,
Impatient BRAND o'er half the kingdom flew;
These, while their bright ideas round him play,
From classic WESTON force the Roman lay:
Oft too, my STORER, heaven heard thee swear,
Not Gallia's murder'd Queen was half so fair:
'A New Europa,' cries the exulting BULL,
'My Granger now, I thank the gods, is full:'
Even CRACHERODE'S self, whom passions rarely move,
At this soft shrine has deign'd to whisper love.
Haste then, ye swains, who Rumming's form adore,
Possess your Elinour, and sigh no more.

Steevens subscribed W. R. to these lines, but he was the author; Richardson had no predilection for versification.

The Lincoln volume contained other extremely rare tracts, that Dr. Dibdin subsequently contrived, by exchanging for his own books, to obtain, and break up; he then printed a Catalogue entitled *the Lincolne Nosegaye*, the impressions limited to, with him a favourite number, thirty-six copies; and sold the whole to distinguished collectors. Heber purchased Rand's quarto edition of Elinour Rumming; it is now in the library of Mr. George Daniel, of Canonbury Square, Islington.

FREDERICK THE GREAT'S OLD BREECHES.

THIS monarch greatly elevated the character and fame of Prussia, mainly by his alliance with England, that enabled him successfully to withstand the world arrayed in arms against him. He died at Berlin about 3 o'clock in the morning, August 17, 1786, in his seventy-fifth year. Economical and sparing in all that related to himself, his wardrobe on his demise presented nothing of any particular value. Among his linen were found but eleven shirts! and his clothes given by his successor to the late king's pages, were sold by them to some Jews for 402 rix-dollars. They in their turn realized an enormous profit, not by the excellence of the regal habiliments, or the quantity, but from the generally expressed ardour of many persons to possess something that had been the property or pertained to Frederick the Great. More than four thousand rix-dollars were admitted to have been realised in this resale, and among the purchasers, an old lady, maiden or not is not stated; coming late into the field, and there remaining but an old much worn pair of breeches, joyously carried them off at the price of two hundred rix-dollars! When Frederick William shall be gathered to his fathers, will any one care to possess aught that he may leave behind?

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Grave of Hamlet at Elsinore.

Many objects of interest present themselves to the stranger at Elsinore. Among them, more particularly, are the fortress, and the garden of Mariensluist, where is to be seen what is traditionally said to be the grave of Hamlet. Yet, the interior of the fortress contains nothing remarkable; and the grave is a misnomer; for Hamlet lived, reigned, died, and was buried in Jutland. As the earlier chronicles relate, being apprised of the conspiracy against his life by his stepfather and mother, he feigned imbecility of mind, and in a retaliatory revenge, destroyed them in their house, by blocking up the doors, and setting fire to it. Hamlet then reigned in quiet, maintained his dignity respectably, and died a natural death. Those who have wept over the sorrows of Ophelia, as portrayed by England's dramatic bard, may be relieved by the assurance, that the whole is a fiction by Shakespeare, and that nowhere, near Elsinore, is there any brook, with willows, in which Ophelia could have perished.

The grave of Hamlet, as shewn in Denmark, is about a stone's throw distance at the back of the mansion of Mariensluist. The sea is seen between a continous clump of trees planted in a circle, and the grave is noted by some scattered square stones of small size, which appear to have once served for a cenotaph, and stand on a knoll or rising mound covered and surrounded by beech trees. Nothing of their history is known, they seem to be little respected or thought about by the towns-people of Elsinore; but pious and romantic pilgrims from another fatherland, have borne off considerable portions as relics, and a few years will probably witness their total dispersion. M.

Christmas-Day.—In Current Notes, vol. iv. p. 12, the remark that "December 25th was fixed on, as more likely than any other to be the correct day, in the absence of any specific information as to the exact period," being quite new to me, I will attempt to fix the date.

Spanheim, in his fifth Dissertation "de Capricorno in Nummis," exhibits the reverse of a small brass coin of Agosta, so named in honour of Augustus, on which Capricorn is depicted holding in front a globe, and in the field behind, a star.* This star, I presume to have been the same, that preceded the Magi to the birth-place of our Saviour.

Landseer, *Sabean Researches*, p. 288, presents a remarkable signet, that, at p. 290, he describes as "the Capricorn of the Babylonian Zodiac, the mechanical figure beneath being an early and rude attempt to shew, by means of measured degrees, that portion of the zodiac, that was occupied by the stars of Capricorn." Referring to a portion of the vignette, almost every line in these early representations, which relate to the coming of the Messiah, being significant, I shall explain only what applies to the present purpose. The ladder-like figure of six bars beneath Capricorn, contains four spaces, each containing or representing beyond doubt, five days; thus the five spaces indicate twenty-five days. Above Capricorn, precisely over the termination of the fifth space, is the symbol of the *obedient son with power:* the crescent before his head, to denote the predicted time; and in front of the whole is a priest receiving or acknowledging his belief in the certain accomplishment and truth of the first revelation given to mankind.

Referring to the Oriental Zodiac, *Asiatic Researches*, vol. ii. p. 303; as their year began in Aries, or March, Capricorn is consequently the sign of December. It is named Macar, and one of its significations is "the God of Love." The eighteenth figure in Macar's lunar mansion, called *Jyeshtha*, p. 293, has in the fish-like tail of Capricorn, three stars, which deserve particular attention. These three stars form an equilateral triangle, in a dark circle, intended to portray the womb of time; and the inner concentric circle of *Jyeshtha* is light, typifying birth; the entrance into this world, or the nativity of our Saviour.

That the very day of his nativity should have been foretold, may be considered as improbable, but is it more surprising than that the very year 4000 should have been predicted (leaving four years for purity of life in Paradise, that may be shewn to be probable)? or is it more surprising, than that the wise men from the East should arrive at Bethlehem at the very period of time foretold the event would happen?

It appears, therefore, the star that conducted the Magi finally settled over the sacred manger of the Messiah on the 25th of December; that in the symbolic tail of Capricorn (December), was contained three stars typifying a Tri-une God, and answering to Δ. δ. ε. in the tail of our Capricorn; and that by the priesthood, the belief in the revelation, made to our first parents, was kept secret, and held as "a mystery, even the hid den wisdom" of God.

T. R. Brown.

Vicarage, Southwick, March 6.

* Dissertationes de Præstantia et Usu Numism. Antiquorum. Lond. 1717. fol. vol. 1. p. 240.

Songs of Degrees.—Your Querist, S. S., Current Notes, vol. iv., p. 14, will find this subject more fully treated, in Roberts' *Clavis Bibliorum*, 1665, folio; in the Preface to the CXXth and following Psalms.

Goodnestone, Wingham, Kent, Feb. 25. M. H. Lloyd, Merviniensis.

Hewing Blocks with Razors. Who made use of this expression, or where is it to be found? F. A.

To endeavour to work upon the vulgar with fine sense, is like attempting to hew blocks with a razor.

Dean Swift.

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A QUERY?—"Do you think it will answer?" said a thrifty lady about purchasing a second-hand dumb waiter. "Yes, certainly, Madam," replied the broker, "without a question!"

CURIOUS SIGN BOARDS IN SOMERSETSHIRE.

I THINK Mr. Warne's explanation of 'the Case is altered,' Current Notes, p. 13, is the correct one; but I am not satisfied, that my suggestion respecting the Pall Inn, having been the 'resting-place for the corpse on its way to its last home,' is *not* the true origin of the name? I have received a letter offering a very ingenious solution of the difficulty that considering it still a *vexata questio*, and having obtained permission, I take the liberty of transcribing—

Bridport, Feb. 25.

Dear Sir,—I have just seen in Willis's Current Notes of this month, your note about the sign of the inn at Yeovil, I am satisfied you are on the wrong scent. The true origin, I doubt not, must have been the adjacent church having been anciently dedicated to St. Mary, this inn was then probably a sort of religious out-house appurtenant, perhaps a refectory, where the jolly priors and monks experimentally studied their anti-dry-rot specifics, and when fuddled, are likely to have irreverently toasted their patroness, as Poll, which word is now corrupted to Pall. In this same way, I really believe, that Pall Mall in the Metropolis, was so named in honour of the two first class Beauties of King Charles's days, of the same name, but commonly distinguished as Poll and Moll.* Indeed, I have often wondered that the elegant dandies of the Athenæum, and the United Service, have not yet refined their street nomenclature by altering Pall Mall to 'The Two Marys.' Pray forgive this antiquarian speculation.

F. G. FLIGHT.

Although Mr. Flight further states that he considers my notion as rather appalling, I confess that the old adage of—

A man convinced against his will,
Is of the same opinion still;

somewhat applies to me, and I shall be glad of any further ideas on the subject.

DORCHESTER, March 13. JOHN GARLAND.

* The Editor distinctly disavows all or any such heterodoxical antiquarian notions, and the best apology is that like the burden of Count Bellino's song—

—'tis but Fancy's sketch!

Who Mr. Flight's two first class Beauties were, are shrouded in conjecture, but supposing one of 'the Two Marys,' to have been Mary Davis; it is surprising, that in his anxiety to award such saint-like honours to two of 'the commonly distinguished' frail sisterhood, he did not, with the same propriety and truth assert Moldavia, one of the principalities now in dispute, was also so named in national respect to the meretricious Moll Davis? The etymological derivation is doubtless equally correct, but, as Willis's Current Notes, have the honour of being extensively known and read by many of the members of the Athenæum and the United Service Clubs, a passing repudiation is sufficient.

NUMISMATA HELLENICA.

UNDER this title has been published 'A Catalogue of Greek Coins, collected by WILLIAM MARTIN LEAKE, F.R.S., one of the Vice-Presidents of the Royal Society of Literature.'

This volume adds more to the assistance of the student in the history of Greece, than any other work that has preceded it, and proffers much to the numismatist that may in vain be sought for elsewhere. Its range embraces, as far as found practicable, descriptions and notices of Greek coins, the productions of all the countries, over which the monetary art and excellence of Greece extended; and of every age, from the earliest known specimens, to the reign of Gallienus, a space of eight hundred years. To render more clearly its value and importance, the following retrospective notices are submitted.

But from their monuments, scarcely any thing is known of Egypt and Assyria. The kingdom of the Pharaohs was not available to the historical researches of the Greeks, until after its subjugation by the Babylonians and the Persians; nothing even of its history remained, save its monuments, in the time of the Ptolemies, with two or three confused lists of regal names, and but a single date, that rested on a recognized basis. The monuments of Assyria have their interpretation solely in the Old Testament; in like manner, so great has been the destruction of Greek literature by the ravages of barbarism, bigotry and ignorance, that of the immense number of Greek writings anciently collected in the libraries of Egypt, Greece and Italy, but little remains, and scarcely any contemporaneous of the events related. It is, therefore, not at all surprising that when the hydrographical outline of the ancient countries was but very partially known; when the interior was almost a blank on the map; when scarcely any of the supposed sites of celebrated cities had been explored, the most diligent study of the printed authorities elicited little more than a history of Athens, giving rise to a commonly received opinion, that the glory of Greece was of short duration; but geographical knowledge and monumental evidence, have greatly enlarged, corrected and improved the history of Greece; not so much in its annals, as in the far more important and instructive details of a great nation: its manners and institutions; its proficiency in art and science; and particularly in proving the vast extent of the influence of those qualities, which rendered the Greeks superior to every other ancient race. We may admit without disparagement to the Greeks, that excepting the two Persian wars, there is little in their annals more edifying than in mediæval or modern history, but the real glory of Greece is to be estimated by the extent and duration of its language. A collection of Greek coins is sufficient evidence that the customs or institutions, which were certainly the cause and consequence of Greek civilization, lasted more than a thousand years, and extended over countries and peoples from Spain to India; proving, at the same time, that the Greeks constantly maintained that innate

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feeling and habit of the race, that in all ages is the foundation of national freedom; namely, the system of separate communities, each conducting its own internal concerns, whether as an independent state, or as member of a federation under a dominant republic; or as forming part of the dominion of a Macedonian king, or of a Roman emperor, Nor are the Greeks, as evidenced by their proceedings at this hour, deteriorated in their habitude or inherent recognition of the ancient system even under Turkish vassalage.

The coins of Greece are indisputably, beyond all comparison, the most numerous of Greek monuments, and it is but reasonable to believe that if the German writers of the last century possessed our present information on the geography and monuments of Greece, most of their extravagant theories would never have been promulgated; hence the Numismata Hellenica has been rendered as conducive as possible to the illustration of the geography, art, mythology and history of ancient Greece, and as a volume of reference, commends itself to the notice of all numismatists and scholars, and should be found in all collegiate, public, and provincial town libraries.

Merit is often an obstacle to fortune and success, and the reason is, it always produces two bad effects—envy and fear. Envy in those who cannot rise to the same degree of perfection; and fear in those who are established, and who dread, that by advancing a man possessed of more abilities or more attainments than themselves, they may be supplanted.

Nell Gwynne. Among the curiosities dispersed at the sale of the Duchess of Portland's Museum, in May 1786, No. 1119, was "an emerald and gold enamelled smelling bottle, formerly the property of Nell Gwynne." Bought by Jones, a jeweller, for 7*l.* 10*s.*

Cucking or Ducking Stools in Norfolk.

Blomefield, referring to the fact that St. George's Gild had a tenement in Norwich, which they sometimes used as a Gildhall, adds, they had also customs at Fyve Brigge Stathe, and were obliged to find a Coke-stool there. From the Court book, he further notices two instances of the use of the Cucke-stool.*

1562. A woman for whoredom to ryde on a cart, with a paper in her hand, and tynklyd with a bason; and so at one o'clock to be had to the cokyng-stool, and ducked in the water.

1597. Margaret Grove, a common skould, to be carried with a bason rung before her to the Cucke-stool, at Fyebridge, and there to be three times ducked.

* History of Norfolk, 1741, fol. p. 739.

Anciently the rites of St. John Baptist were observed, when it was the custom to turn or roll a wheel about, in signification of the sun's annual course, or the sun then occupying the highest place in the zodiac, was about descending. Many years since, a merry-andrew, to attract 'young men and maides' to his stage-play, advertised he would on Midsummer-day, being the anniversary of the nativity of St. John Baptist, 'on the cucke-stool at Harleston,' among other extraordinary antics,

'Take a ride round the sunne,
From the heaven should cumm.'

His performance was to have been on the boarded stage over the water; and the sun alluded to was simply the wheel, as here shewn, used for the lowering the cuck-stool, with the scold, into the water, and in raising it; but from its very decayed state, in the midst of his feats, the framework gave way, and he was immersed in the mud and water, creating no small degree of diversion and uproar amid many hundreds of spectators. This was the last ducking effected from the old constructed stage, as what remained of the timber work was afterwards removed, and the water enclosed within palings; but even then some involuntary duckings took effect. A boy shambling on the rails of the cuck-stool water, fell over, and was plunged in head foremost. Saturated in the water, mud and duckweed, he at length got out, and scampered off homeward, screaming aloud. The mother hearing her boy, ran to his assistance, and as she approached, said,—'Ther ber donunt make such a noyze, yew carnt be twe thankd-full to Gaud, that yew ar eut.' To which young hopeful replied,—''Spoze thu-n Ime too too than-k-um fur put-ting me in—mar'nt make a noize!'

The pales or railings have since in their turn been taken away, and the present wall as an enclosure built.

Yarmouth. * * * W——.

Superstition is the spleen of the soul.

Dean Swift.

Vernon. Current Notes, vol. iii. p. 91. Admiral Vernon took Porto Bello, with six men-of-war, on Nov. 22, 1739. A print illustrative of this event was published April 25, 1740.

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THE SQUARE OF TWELVE.—Some persons retain the ruling passion that influenced their actions during life, to the last moment of their existence. M. de Lagny, a member of the Academy of Sciences at Paris, a great calculator, became in his last illness insensible, when M. Maupertius approached his bed, and in the hope of arousing him, said, "M. de Lagny, what is the square of twelve?" He replied, "An hundred and forty-four," and instantly expired.

NORWEGIAN SONG OF FREEDOM.

Translated from the Danish of

J. NORDAHL BRUN, BISHOP OF BERGEN.

To Norway, mother of the brave,
We crown the cup of pleasure;
Dream of our freedom come again,
And grasp the vanish'd treasure;
When once the mighty task's begun,
The glorious race is swift to run.

Chorus. To Norway, Mother of the brave,
We crown the cup of pleasure!

Drink, to the children of the rocks,
To Norway's honest bosoms!
For him alone, who breaks our chains,
Our wreath of glory blossoms;
And when did mountain youth deny,
For Norway's cause to live and die?

Chorus. Drink, to the children of the rocks,
To Norway's honest bosoms!

One glass to faith and friendship flows;
One to Norwegia's daughters—
Drink each the girl his heart adores,
And shame on him who falters!
Shame on the wretch who welcomes chains,
And woman, wine, and song disdains.

Chorus. One glass to faith and friendship flows,
One to Norwegia's daughters!

Drink to Norway's hills sublime,
Rocks, snows and glens profound;
Success! her thousand echoes cry
And thank us with the sound:
Old Dofra* mingles with our glee,
And joins our shouts with three times three.

Chorus. To Norway, Mother of the brave,
We crown the cup of pleasure!

* Dofra is an immense ridge of mountains which form the boundary between the southern and the northern parts of Norway. The name is derived from the giant Dovre. Throughout the whole extent of Dovre, there are but four houses to be found—Drivstuen, Kongsvold, Gierkin or Hierkin, and Fogstuen; the possessors of which are exempted from all taxes, and receive besides some allowance from the adjacent districts, in consideration of which, they are bound to convey, lodge, and succour travellers.

Another translation, omitting the second verse of this highly popular song, by Mrs. Borneman, wife of the Judge Advocate General of Denmark, and daughter of Mrs. Parsons, the authoress.; printed in Boydell's Scenery of Norway, has many beautiful traits.

To Norway, valour's native sphere,
We drink with boundless pleasure;
O'er wine we dream of freedom near,
In fancy grasp the treasure.
Yet shall we at some period wake,
And bonds compulsive nobly break.

Chorus. To Norway, valour's native sphere,
We drink with boundless pleasure.

One glass at friendship's shrine is due,
One to Norwegian beauty,
Some nymph, my friend, may claim for you,
From us this welcome duty.
Shame on the slave spurns not his chains,
And woman, wine, and song, disdains.

Chorus. To Norway, valour's native sphere,
We drink with boundless pleasure.

Now, Norway, we thy mountains boast,
Snows, rocks, and countless wonders;
While Dovre echoes to the coast,
And thrice 'rapt plaudits thunders:
Yes! three times three, the Alps around
Shall 'health to Norway's sons' resound.

Chorus. To Norway, valour's native sphere,
We drink with boundless pleasure.

In the 'Voyage dans le Nord de l'Europe, par A. Lamotte,' p. 336, is a version in Latin of this latter translation, 'par le Docteur G * * * * *.'

JERMYN OF RUSHBROOKE.

ON the fly-leaf of Ben Jonson's copy of Camdeni Annales Rerum Anglicarum et Hibernicarum, regnante Elizabetha, ad 1589, printed in 1615-27; in his autograph, yet extant, is the following epitaph:—

In sedibus D. Margaretæ in Lothbury
Quid divinare magnos invides Parca?
Heu
Robertus
Jerminorum a Rushbrooke nobile germen
Hic situs est
Flos Juvenum sub ævi flore raptus
Qui virtutum utriusq. ætatis apicibus potitus
Ingenio et indole Juventutis
Necnon senili pietate et prudentia
Infra se turbum cœtaneam reliquit
Impubis senex:
Et quod negavit sæculo, cœlo dedit.
Sic sapere ante annos nocuit, nam maxima virtus
Persuasit Morti ut crederet esse senem.
PP. P.

BEN JONSON.

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Vicissitudes of a Numismatist.

Vaillant, a distinguished numismatic writer, was employed many years in collecting the rarest and most choice coins for the Royal Cabinet of Louis the Fourteenth. On one occasion having to go to Rome, he embarked with other Frenchmen of character and distinction, at Marseilles, in a vessel belonging to Leghorn, that was captured at sea by an Algerine corsair, on the day following that of his departure. As France was not then at war with the Dey, Vaillant and his companions consoled themselves, the Algerines would soon set them on shore, at liberty, but the corsair captain excused himself by saying he was too far from the French coast, and had no more provisions than were barely sufficient for his immediate return. The Algerines, therefore accosting them with "bona pace Francesi," stripped Vaillant and his companions, and carried them to Algiers, where they were treated as slaves. The applications by the French consul for their liberation, were constantly resisted by the Dey's insisting on their detention, by reason of there being eight Algerines, in the king's gallies, whose enlargement he could not obtain. Vaillant after being four months and a half a slave, was permitted to return to France, and twenty gold coins of which he had been despoiled by the corsair, were restored to him. He embarked in a small ship, bound for Marseilles, and after sailing for two days, a Sallee rover was seen advancing towards them, the pirate by means of their oars, baffled every manœuvre made by the sailing vessel to avoid a rencontre, and was soon within cannon shot. Vaillant, in extreme anxiety for the twenty gold coins, jeopardised by his recent captivity, swallowed them, without the slightest hesitation; but a breeze at the moment springing up, the vessel quickly darted beyond the reach of the pirate, and was driven upon the coast of Catalonia, where it fortunately escaped becoming a total wreck. The captain subsequently entangled himself among the shores and sand-banks of the Rhone, where he lost his anchors, and Vaillant in a boat, with much difficulty, reached the shore. The gold coins, which weighed between four and five ounces, were still within him, and greatly incommoded him; he consulted two physicians as to the proper method of relieving himself of them, but singular as it may appear, they differed in opinion, and Vaillant would not adopt the prescription of either. Abstaining from medicine, nature from time to time gave him relief, and he reached Lyons when he had recovered about half of his treasure. In that city he hastened to a brother antiquary, one of his numismatic associates, related circumstantially his mishaps, not forgetting the manner of his secreting the gold coins. He showed his delighted friend, those he had in possession, and described those he hourly expected. Among these in the womb of time, was an Otho his friend was most desirous of acquiring, and busily engaged in stipulating with Vaillant for its purchase at a stated sum, forgot to render his friend any assistance, till Vaillant complying, was with some difficulty, enabled that day to fulfil the terms of the contract, in rendering the Otho to his enthusiastic friend the Lyonnese collector.

The gold coins that Vaillant so singularly preserved, it is stated were of extreme beauty and rarity, were long religiously revered among the gems of the French cabinet, and were placed in the golden vase, till stolen by burglars from that establishment, and the whole melted. Many were deemed uniques, and that appreciation appears to be sustained, by few others occurring to repair that loss.

The Beard in the Pulpit.

Francis the First, disgusted with the prevailing practice in his day, of the clergy retaining their beards, obtained from the Pope, a brief by which all ecclesiastics throughout France were compelled to shave, or pay a large sum for the privilege of appearing with a beard. The bishops and richly beneficed clergy readily paid the prohibitory fine, but the poorer sort, unable to comply, were reduced to the grievous necessity of surrendering this ornament of the chin. The license obtained by compliance with the terms of the papal brief, was, however, secondary to the statute regulations of the Church, which in some instances were directly inhibitory of the bishop himself performing the service, unshaven; and of this fact, Duprat was in his person as a prelate, a remarkable instance.

Duprat, son of the Chancellor of that name, had naturally a beard that excited general admiration; and shortly after his return from the Council of Trent, where he had displayed his eloquence, and distinguished himself by his writings was appointed to the see of Clermont. On Easter-Sunday he appeared at the cathedral to take possession, but found the doors closed. Three dignitaries of the Chapter awaited him at the entrance; one held a razor; another, a pair of scissors; and the third, a book containing the ancient statutes of that church, to which, with his finger, that officer pointed to the would-be bishop the words *barbis rasis*—no beards. In vain did Duprat endeavour to avoid that despoilment, and argued the sinfulness of doing any work on so solemn a day; but inexorably determined, those who held the razor and the scissors resisted his entering, and protruded their weapons in such guise, that the non-inducted bishop, to save his beard, fled in dismay, abandoned the honour, and grief in a few days rendered him for ever insensible to the advantages of a prelatical position, or the vain solicitude created by the unusual elegance of a beard.

Even in 'old England,' where it is said common sense finds a home, there are found highly reprehensible attempts of the clergy to wear a beard in the pulpit. A correspondent of the *Durham Advertiser* states, it is reported the clergyman at Cockfield has given so much offence to his parishioners by wearing his beard, that they have discontinued their attendance at church.

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Sir Thomas Overbury.

In an official book, of the time of James the First, recently obtained, I find intermixed with business entries, the following notes, referring to historical events:—

1615. November 2o. The D. of Somersett was committed to the Towre; and the same day, came Sir Geo. Moore, Knighte, to be Leiutenant of the Towre.

1615. November 20th. Sir Jaruis Eluis, late Leiutenant of the Towre, was hanged vpon the Towre-hill, for the poizoninge of Sir Tho. Ouerburie, late prisoner in the Towre.

There are also the following verses, allusive to the perpetrators of this disgraceful transaction:—

'I. C. V. R.*
Good Monser Carr,
Aboute to fall.
V. R. A. K.
As most men say,
But that's not all.

V. O. 2. P.
With a nullitie,
That naughtie packe,
S. X. Y. F.,
Whose shameless life
Hath broke yor backe.

From Katharine Docke theare launcht a Pincke,
Which soone did leake, but did not sincke;
One while she lay at Essex shore,
Expecting rig'ing, yards, and store.
But all disasters to preuent,
Wth winde in poope she sail'd to Kent.
At Rochestr she anchor cast,
Wch Canterburie did distaste;
But Winchester with Erlyes helpe,
Did hale ashoare this Lion's whelpe.
She was weake sided and did reele,
But some are set to mende her keele,
To stope her leake, and mend her porte,
And make her fitt for any sporte.

A page, a Knighte, a Viscounte, and an Earle,
Married in England with a wanton gerle.
A maid, a wife, a witchard, and a * * * * *;
Such foure to foure, neuer coupled before.

Dallie not, Ladie, with moone, nor sonne,
For if the poets of our age
Bringe yor name vpon the stage,
Yor Ladeship is quite vndonne.

R. C.

* These monogrammatic lines are to be read as words, thus,—'I see you are,' etc.; the K., in the second line, implies Cuckold.

Clerical Remission of Burial Fees.

Admiral Sir George Rooke, a name resplendent on the roll of England's naval heroes, in the years of his probation served as a captain of marines, when that force was originally organised. While he was quartered upon the Essex coast, the ague made sad havoc with his men, and many cases were fatal. The minister of the village, harassed with the frequent calls thus caused, refused to bury any more of them, unless the accustomed burial fees were paid. Captain Rooke made no reply, but the next who died, he ordered to be conveyed to the minister's house, and the coffin placed on the table in the hall, and there left. This greatly added to the clergyman's embarrassments, who in the fulness of sadness in his heart, intimated to the captain in a polite message, "that if he would cause the dead man to be taken away, he would never more dispute it with him, but would readily bury *him* and his whole company for nothing!"

Devil's Sonata.—My daughters, who are reading girls, have met with a cursory mention of "the Devil's Sonata," that I am required to explain, but have really forgotten why so named. Will any of your correspondents kindly relieve the perplexities of

Paterfamilias.

Tartini, born at Pirano in Istria, was from boyhood much disposed to the study of music, and one night dreamed that he made a compact with his Satanic Majesty, who promised on all occasions to be at his service, and during that delusive slumber all passed as he wished; even his desires were promptly accelerated by the agency of his new coadjutor. At length, he fancied, he placed his violin in the hands of the devil, to ascertain his musical qualities, when to his astonishment, he heard him perform a solo so singularly melodious, and executed with such superior taste and precision, that it greatly surpassed all he had ever heard. So exquisite was his delight upon this occasion, that it deprived him of the power of breathing; but awaking with the intensity of the sensation, he instantly arose, and taking his fiddle, hoped to express what he believed he had just heard, but in vain. His best efforts, it is true, helped him to produce a piece considered the most excellent of all his performances, and that he entitled the 'Devil's Sonata,' but it was so greatly inferior to the phantom of his dream, that this distinguished musician stated, he would willingly have broken his instrument, and abandoned music altogether, had he known any other means of obtaining a subsistence.

The Third Volume of Willis's Current Notes, is now published, price Three Shillings, in cloth boards. A few copies of the prior volumes remain, but an early application for them is desirable.

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WILLIS'S CURRENT NOTES.

No. XL.] "Takes note of what is done— By note to give and to receive."—SHAKESPEARE. [APRIL, 1854.

LAST HOURS OF QUEEN MARY THE SECOND,

From Manuscript Memoranda, by one of the Household

MARY, Queen of Great Britain and Ireland, was on Thursday, being the 27th day of December, 1694, about 7 o'clock, P.M. ill to extremity, having a little before taken some of the late King Charles's drops, being a high cordial, and the last refuge of the physicians; but these not in the least reviving her spirits, all future means ceased, and a visible declension of her spirits appeared every half hour. About twelve the same night she began to expire, and by one in the morning, or a quarter past, her breath entirely left her body. She bore her sickness with all patience imaginable, and never was heard once to complain, but submitted to the stroke of death with all composedness and serenity of mind, as being well assured of the happiness of her future state, she having some time before received the blessed sacrament of the Archbishop of Canterbury,* and eight or ten bishops communicated with her.

Never was so melancholy a place as the palace of Kensington, nothing but sobs and tears in every corner thereof; and much adoe they had to prevail with the King to retire into another room whilst the Queen expired. So excessive was his grief and anxiety of mind, that he several times expressed his wish that he might resign his breath with hers; and he was once or twice so near it, by swooning away, that they had much adoe to support his spirit, and were forced to let him blood. In a word, the King has lost the best of wives, and her subjects the most merciful, the most charitable and the best of queens.

Mary the Second was born April 30, 1662; married to the Prince of Orange (our present gracious King) on March 4, 1678; proclaimed Queen of England, France, and Ireland, Feb. 13, 1689; and crowned on April 11th following; on which day she was also proclaimed Queen of Scotland. She died Dec. 28, 1694, in the thirty-second year and eighth month of her age, and in the sixth year of her reign.

Quis talia fando, Temperet a lachrymis.

An Epigram on the Queen.

Dum Regina subit constanti pectore mortem
Opprimit imodicus te Gulielme Dolor
Famina virg. animos jam commutasse videntur
Cor habet hic tenerse conjugis illa viri.

Englished thus:—

The Queen so greatly dies, the King so grieves,
You'd think the Hero's dead, the Woman lives.

* Thomas Tenison, who had been translated from Lincoln on the 6th of that month; his predecessor Tillotson died on the 22nd of the preceding month, November.

PROFESSOR WILSON, the Christopher North, and Editor of the Edinburgh Review, expired at his house in Gloucester Place, Edinburgh, shortly after midnight, on the morning of Monday, April 3, in his sixty-ninth year.

The following letter, addressed to the Ettrick Shepherd, in 1815, but not intended for publication, will doubtless amuse many readers of Current Notes:—

"Edinburgh, September.

"MY DEAR HOGG,—I am in Edinboro', and wish to be out of it. Mrs. Wilson and I walked 350 miles in the Highlands, between the 5th of July and the 26th of August, sojourning in divers glens from Sabbath unto Sabbath, fishing, eating, and staring. I purpose appearing in Glasgow on Thursday, where I shall stay till the Circuit is over. I then go to Elleray, in the character of a Benedictine monk, till the beginning of November. Now pause and attend. If you will meet me at Moffat, on October 6th, I will walk or mail it with you to Elleray, and treat you there with fowls and Irish whiskey. Immediately on the receipt of this, write a letter to me, at Mr. Smith's Bookstore, Hutchison Street, Glasgow, saying positively if you will, or will not do so. If you dont, *I will lick you*, and fish up Douglas Burn before you, next time I come to Ettrick Lake. I saw a letter from you to M—— the other day, by which you seem to be alive and well. You are right in not making verses when you can catch trout. Francis Jeffrey leaves Edinboro' this day for Holland and France. I presume, after destroying the king of the Netherlands, he intends to annex that kingdom to France, and assume the supreme power of the United Countries, under the title of Geoffrey the First. You, he will make Poet Laureate and Fishmonger, and me admiral of the Musquito Fleet.

"If you have occasion soon to write to Murray, pray introduce something about "The City of the Plague," as I shall probably offer him that poem, in about a fortnight or sooner. Of course I do not wish you to say that the poem is utterly worthless. I think that a bold eulogy from you (if administered immediately), would be of service to me; but if you do write about it, do not tell him that I have any intention of offering it to him, but you may say, you hear I am going to offer it to a London bookseller.

"We staid seven days at Mr. Iyett's, at Kinnaird, and were most kindly received. Mr. Iyett is a great ally of yours, and is a fine creature. I killed in the Highlands 170 dozen of trouts. One day, 19 dozen and a half, another 7 dozen. I, one morning, killed 10 trouts that weighed nine pounds. In Loch Awe, in three days, I killed 76 pounds weight of fish, all with the fly. The

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Gael were astonished. I shot two roebucks, and had nearly caught a red-deer by the tail—*I was within half a mile of it at farthest.* The good folks in the Highlands are not dirty. They are clean, decent, hospitable, ugly people. We domiciliated with many, and found no remains of the great plague of fleas, etc., that devastated the country from the time of Ossian, to the ascension of George the Third. We were at Loch Katrine, Loch Lomond, Inverary, Dalmally, Loch Etive, Glen Etive, Dalness, Appin, Ballaheelish, Fort William, Moy, Dalwhinny, Loch Eericht (you dog), Loch Taynoch, Glen Lyon, Taymouth, Blair-Athol, Bruar, Perth, Edinboro'. Is not Mrs. Wilson immortalized?

"I know of 'Cona.' It is very creditable to our excellent friend, but will not sell any more than the 'Isle of Palms,' or 'The White Doe.'* The 'White Doe' is not in season—venison is not liked in Edinboro'. It wants flavour—a good Ettrick wether is preferable. Wordsworth has more of the poetical character than any living writer, but he is not a man of first-rate intellect, his genius oversets him. Southey's 'Roderic' is not a first-rate work; the remorse of Roderic is that of a Christian devotee, rather than that of a dethroned monarch. His battles are ill fought. There is no processional march of events in the poem—no tendency to one great end, like a river increasing in majesty till it reaches the sea. Neither is there national character, Spanish or Moorish. No sublime imagery; no profound passion. Southey wrote it, and Southey is a man of talent—but it is his worst poem.

"Scott's 'Field of Waterloo' I have seen. What a poem!—such bald and nerveless language, mean imagery, common-place sentiments, and clumsy versification! It is beneath criticism. Unless the latter part of the battle be very fine indeed, this poem will injure him.

"Wordsworth is dished. Southey is in purgatory; Scott is dying; and Byron is married. Herbert is frozen to death in Scandinavia. Moore has lost his manliness. Coleridge is always in a fog. Joanna Baillie is writing a system of cookery. Montgomery is in a madhouse, or ought to be. Campbell is sick of a constipation in the bowels. Hogg is herding sheep in Ettrick Forest; and Wilson has taken the plague. O wretched writers! Unfortunate bards! What is Bobby Millar's back shop to do this winter! Alas! alas! alas! a wild doe is a noble animal; write an address to one, and it shall be inferior to one I have written, for half a barrel of red herrings! The Highlanders are not a poetical people. They are too national—too proud of their history. They imagine that a colleyshangy between the Macgregors and Campbells is a sublime event; and they overlook mountains four thousand feet high. If Ossian did write the poems attributed to him, or any poems like them, he was a dull dog, and deserved never to taste whiskey as long as he lived. A man who lives for ever among mist and mountains, knows better than to be always prosing about them. Methinks I feel about objects familiar to infancy and manhood, but when we speak of them, it is only upon great occasions, and in situations of deep passion. Ossian was probably born in a flat country!

"Scott has written good lines in the 'Lord of the Isles,' but he has not done justice to the Sound of Mull, which is a glorious streight.

"The Northern Highlanders do not admire 'Waverley,' so I presume the South Highlanders despise 'Guy Mannering.' The Westmoreland peasants think Wordsworth a fool. In Borrowdale, Southey is not known to exist. I met ten men at Hawick who did not think Hogg a poet, and the whole city of Glasgow think me a madman. So much for the voice of the people being the voice of God. I left my snuff-box in your cottage.* Take care of it. The Anstruther bards have advertised their anniversary; I forget the day.

"I wish Lieutenant Gray of the Marines had been devoured by the lion he once carried on board his ship to the Dey of Algiers, or that he was kept a perpetual prisoner by the Moors in Barbary. Did you hear that Tennant had been taken before the Session for an offence against good morals? If you did not—neither did I! Indeed it is, on many accounts, exceedingly improbable.

Yours truly,

JOHN WILSON."

HEWING BLOCKS WITH RAZORS.—Observing the quotation, Current Notes, p. 19, from Swift we must look for the phrase, long anterior to the time of the Dean. In Livy, Baker's translation, book i. ch. xxxvi., it is related, that on the occasion of the war with the Sabines, Tarquinius Priscus wished to add to the cavalry, when Accius Nævius, a celebrated augur of the time, insisted that no alteration or addition could be made without the sanction of the birds. Highly displeased at this, and in ridicule of the art, the king, as we are told, said, "Come, you diviner, discover by your augury whether what I am now thinking of can be accomplished." Having tried the matter according to the rules of augury, the other declared it could be accomplished. "Well," said he, "I was thinking whether you could cut a whetstone in two with a razor? Take these, then, and perform what your birds portend to be practicable." On which, as the story goes, he without any difficulty cut the whetstone. A statue of Accius Nævius, with a fillet on his head, was raised in the Comitium, or place of assembly, on the steps at the left side of the senate-house, where the transaction happened. The whetstone, it is also said, was fixed in the same place, there to remain to posterity as a monument of this miracle.

MARY P. MERRIFIELD.

Dorset Gardens, Brighton, March 27.

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* "The White Doe of Rilstone," a poem, by Wordsworth.

* James Hogg, the herder of sheep in Ettrick Forest, to whom this letter was addressed, died in this cottage, at Altrive, on Saturday, Nov. 21, 1835. How fleeting and transitory is life.

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Certain Cures for Hydrophobia.

With reference to Mr. Garland's communication, Current Notes, vol. iv. p. 2, the referring to "the practice, in cases of hydrophobia, of putting the patient between two feather beds and smothering him *by way of cure*," I was present at a Court of Assize and Gaol Delivery held here many years ago, for the county of Down, when three individuals were arraigned on a charge of manslaughter; the facts being that they had caused the death of a relative, who at the time was labouring under hydrophobia, by means of suffocation between two feather beds. The accused parties pleaded guilty, consequently the details did not appear publicly before the Court. But I well recollect the observations of the presiding judge in pronouncing sentence—condemning them to some short durance in the county gaol. His lordship said, that he felt assured the parties then at the bar were actuated by no bad motives; but their conduct was in direct contravention of the law in taking such an extreme, and what must have been to them an exceedingly irksome course, particularly when it was considered the deceased was their own relative. Still the law had been violated, the act was an illegal one, and came under the head of manslaughter. They had unlawfully taken the life of a fellow-creature, although with a merciful intent, and, no doubt, without malice, yet he was bound to tell them, that by that act they had made themselves as much amenable to the offended law as if they had caused death by a quarrel or any other means.

No doubt there have been many such cases. I have heard of one or two, upon authority I have no hesitation in believing, but never knew of any sufficiently authenticated as the one here noticed; nor, indeed, any case of the kind except itself, being made the subject of judicial inquiry.

After all, the truth is, although there have been many asserted *supposed* and *marvellous* "cures" for this dreadful malady, none have ever been established. We have in this part of Ireland a fraternity of "professional gentlemen" called "country doctors," who pretend to be possessed of the faculty of curing hydrophobia, notwithstanding one of them never saw a *Materia Medica* in the whole course of his life. One of them lately resided in this neighbourhood, and it was his wont to boast that "he never failed in curing the bite of a mad dog." This I could well believe, simply because I do not think any such case ever came within his "professional experience." That he may have cured the wounds caused by the bite of dogs *supposed* to have been in a rabid state, but not proved as such, is a matter on which any person can feel satisfied, still as to the successfully treating a case of hydrophobia that is quite another thing, and which, up to the present time, I believe, has baffled alike science and every effort of medical skill.

Recorder Office, Downpatrick. James A. Pilson.

Disputative Authorities on Christ's Nativity.

Since I forwarded the article, Current Notes, vol. iv. p. 19, I find, in *Gregorii Posthama*, edit. 1649, 4to. quotations on both sides of the question, "Æra Christi Nati." Those for the uncertainty of the date are the following, as noted by that writer:—

> The Alexandrian, and therefore the Ethiopian and Armenian churches, deliver that our Saviour was born on the 6th of Januarie, the same day he was baptized;—the bishop of Middleburgh, setteth down our Saviour born in April;—Bernaldus thinketh hee was born about the beginning of October;—Calvisius about the end of September.

These different opinions concerning the time of our Saviour's nativity, are probably owing to this circumstance, that various zodiacs were referred to, on the calculation of his birth, and wrong signs fixed upon, for the event.

The Chinese Kiang Leou, the western name of the sign Capricorn, when translated literally, is "the perfection or certainty of the promise concerning the coming forth of the Himself from the womb of the woman." The term, "Western Zodiacs" may refer to the Hindoo and Egyptian, beginning with Aries; the Chinese, like our own begins with Aquarius.

In the Western Zodiacs, Virgo or August's head, is under the tail of Leo, or July; and her feet are in Libra, or September. Collate also with *Genesis* xlix. 10, and *Ezekiel* xvi. 25. In the Egyptian Zodiac (the Dendera ceiling) a virgin is on the lion's tail; and immediately behind the tail is Virgo, or Isis, with the spike in her hand, and followed by the Balance. Leo is, without doubt, typical of the Messiah. In Cuper's Harpocrates, p. 3, it is said, "Isis, cum se sentiret gravidam, appendisse sibi phylacterium, sexta die mensis Paopi (or September), et peperisse circa solstitium hybernum." The bishop's supposition seems to refer to "sentiret gravidam;" to Taurus, nine signs from Capricorn.

Capricorn is in December, and enters January; and in the Dendera ceiling the spiritual man is on the back of Capricorn.

I know not what to conclude respecting October, unless it may refer to the first appearing of the star Spica Virginis, or Chetra, to the Magi, when she assumed her brilliant corona for that purpose. Chetra will signify "gathering together for a journey."

Now, if we refer to the Hindoo Zodiac, *Asiatic Researches*, vol. ii. p. 303, we find Virgo (Chinese Sse Kong, or Ky Kong Virgo; literally, the house of *the* woman herself) accompanied by such marks as show that she should at the stated time bring first the Messiah, the Triune God. These marks may have been considered by some of the ancients, as pointing out the month when the Messiah should be born. These various opinions remind me of the walnuts in the dream of Valid Hasen, in the New Arabian Nights. For the other side of the question we may quote Gregory's own words:

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How much better had it been for these men to content themselves with the tradition of the church, than by this elaborate unfruitful search to entangle the truth.

The religion of this 25th date, though Scaliger say it, 'non est nupera neque novitia,' 'tis Apostolical by the Constitutions of Clement, etc.

Nor doth Chrysostom's Oration, *Antiquit.* lib. ii.; saie much less. The Catholicus Armeniorum in Theorinus dialogue makes this good by ancient monuments brought from Jerusalem to Rome, by Titus Vespasian; or if this authoritie could be rendered suspicious, wee cannot elude the Persian Ephemeris, nor the astronomical tables of Alcas, in both of which our Saviour is set down as born on the 25th of December.

Southwick Vicarage, April 3. T. R. BROWN.

SUPPLEMENT TO TODD'S JOHNSON'S DICTIONARY.

FOR nearly ten years I had been gradually accumulating (chiefly from English works of the sixteenth and seventeenth centuries) an extensive series of philological materials, that appeared to be of a character essentially required to the completion of a Dictionary formed on the most excellent basis of Johnson, and supplementary to the valuable additions of Todd, when the announcement that an enlarged publication of the edition of the latter compelled me, either to abandon altogether the hope of making any use of the results of my labours, to print them separately, or to immerge them into the preparations for the new work. The last alternative having been abandoned, and not being willing that so large a collection illustrative of the language should be lost, there only remains the choice of forming a separate publication.

This course merely involves the necessity of the slightest possible labour, my series of upwards of eight thousand entirely new examples not only being indicated, but absolutely ready for the press, the greater portion having been cut out of original editions of black letter and early books at a considerable expense. It is unnecessary to observe, that printing from such extracts will all but preclude the possibility of error, and with the smallest care, will enable me to attain an accuracy unapproachable by any other method. What the public and the practical student require, is not the curious and often uncertain research into the history of words, but evidence respecting their use, derived from writers who are of authority as to that use, at a period when they are most usually met with, and plain, sensible definitions obtained from such authorities. In this conviction, Dr. Johnson, whom I honestly believe to be unequalled as a lexicographer, must to a great extent have worked; and any large additions to his great work, compiled in that spirit, cannot but be acceptable and useful to the student.

This Supplement, nearly ready for the press, will be printed in one volume quarto, to range with Todd's edition, and with Richardson's Dictionary.

J. O. HALLIWELL.

Avenue Lodge, Brixton Hill, Surrey.

M. GUIZOT AND THE EIKON BASILIKÈ.

IF my memory is not at fault, you have already, in former Nos. of the Current Notes, given a place to remarks on the claim that Charles I., has to be regarded as the author of the "Eikon Basilikè."

The object of this note is not to discuss the merits or demerits of either side of the question—that has been done more than once with uncommon ability; it is only to make your readers acquainted with the judgment of an authority so competent to pronounce verdict on the question at issue, that I am inclined to believe, it will be held to be decisive of the point.

This judgment is pronounced by M. Guizot in a recent work, "The History of Oliver Cromwell and the English Commonwealth;" but this is not the only occasion on which he has given an opinion against the King's claim. In his "Etudes Biographiques sur la Révolution d'Angleterre," he has a separate treatise on the authenticity of the "Eikon Basilikè;" but it is from the more recent work only that I send the following for insertion in the next number of your interesting Notes.

It is to the "Eikon Basilikè" that Charles I. is principally indebted for the name of the Royal Martyr. The work is not by him; external testimony and internal evidence both combine to remove all doubt on the matter. Dr. Gauden, Bishop, first of Exeter and afterwards of Worcester, under the reign of Charles II., was its real author, but the manuscript had probably been perused and approved, perhaps even corrected, by Charles himself during his residence in the Isle of Wight. In any case it was the real expression and true portraiture of his position, character, and mind, as they had been formed by misfortune; it is remarkable for an elevation of thought which is at once natural and strained; a constant mingling of blind royal pride and sincere Christian humility; heart-impulses struggling against habits of obstinate self-consciousness; true piety in the midst of misguided conduct; invincible, though somewhat inert devotion to his faith, his honour, and his rank; and as all these sentiments are expressed in monotonous language, which, though often emphatic, is always grave, tranquil, and even unctuous with serenity and sadness; it is not surprising that such a work should have profoundly affected all royalist hearts, and easily persuaded them that it was the King himself who addressed them.—Vol. i. p. 31.

It may be interesting and satisfactory to know that M. Guizot's view coincides with that of our own Hallam, whose authority on all the moot points of the history of literature no one will be disposed to question. Todd also, who has made a careful analysis of the style of the Eikon and that of Dr. Gauden, has detected several phrases which appear to him to settle the authorship conclusively upon the Bishop of Worcester. J. W.

AUT C[AES]ZAR AUT NULLUS, the new motto adopted by the righteous Nicholas, Emperor of All the Russias, has excited universal admiration; and the omission of all allusion to the aes, or brass, by which it has been assumed, is indeed a master-stroke of Imperial policy.

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Cucking Stool and Scolding Cart, Leicester.

From the numerous references to the Cucking Stool in the ancient records of this borough, we have abundant proof that here, as well as in many other towns, the ladies were in former times, very frequently subject to visitations of ill-tongue, and that their lords and masters were sufficiently ungallant to consider no remedy so effectual for preventing a recurrence of the disorder, as the cold-water cure, applied by means of the Cucking, or Ducking Stool.

So early as the reign of King Henry the Third, it is shown to have been in use here, although it was not at that period restricted to the fair sex, for we learn, from the early regulations for the government of the town, contained in "the Vellum Book" of the Corporation, that a brewer, breaking the assize of ale, was to be amerced for the first, second, and third offence, and for the fourth, without redemption, he was to suffer the judgment of the cucking stool (*tumbrellum*).

The punishment was not always by immersion, the offender being frequently exposed seated upon the cucking stool, during a certain period of time. Thus, at a Common Hall, held on the Thursday before St. Simon and St. Jude's day, 1467, it was ordered—

"That scoldes be punished by the mayor, on a Cuck-Stool before their own door, and then carried to the four gates of the town."

The prevalence of this practice is further shown by the following extract from the Orders and Laws of the town of Neath, enacted in 1542.

"Item—If any person do scolde or rage, any burgesse or hys wyfe, or any other person and hys wyfe, if she be found faulty in the same by sixe men, then shee to be brought at the first defaulte to the Cooking-stoole, and there to sit one houre; at the second defaulte, twoe houres; and at the thirde defaulte, to lett slipp the pynn, or ela pay a good fyne to the king."

During the sixteenth and seventeenth centuries, charges for making or repairing the Cucking Stool, are of constant occurrence in the Chamberlain's accounts of this town. Thus we have—

"1563-4. Item—for makinge the Cucstoole . xvjd.
Item—to William Yates, for making pynnes and bands for the same . . . . vjd.
1566-7. Item—Paid to Robert Bylbrough, for certain wood and bords, for the repairinge of the Coockstole . . . . . xijd.
Item—Paid to William Yates for ij long iron pynns with cotters for the same Cookstole . xijd.
Item—Paid for nails for the same Cookstole . ijd.
1578-9. Item—Paid for a newe Cuckstoole xiiijs."

We learn by the account for 1602, that when the fair offender was punished by immersion, the Cucking Stool was placed on, or by the side of the West Bridge, as a payment was made for carrying it there. Charges occur at various periods "for rope to draw the Kuck-stoole—for iron worke used abowte ytt—for two staples for the Cuckstoole, etc."

A new Cuckstool was provided in 1646, and in the following year we again have,

"Item—Paid for making the Cookestoole . xvjs. vjd."

showing that more than one must have been in use at the same time.

In 1744-5, payment was made for bringing out the Cuck-Stool, 0*l.* 0*s.* 6*d.*

The accompanying illustration represents an ancient Cucking Stool, that has long been preserved at the Town Hall, but it is now deposited in the Town Museum. Under the arms, it will be seen, are grooves, constructed for the purpose of receiving and retaining in their proper position, the cords by which it was suspended, and the fair culprit secured, when, in extreme cases immersion was the consequence; for which occasion, the seat was so constructed, as to be *removable* at pleasure, in order that it should offer no obstruction to the passage of the chair through the water.

The latest notice of the Cuck-Stool, that I have met with in the accounts, is the following, so recent as 1768-9.

"Paid Mr. Elliott, for a Cuckstool, by order of Hall 2*l.*"

But, as I learn from two aged inhabitants of the town, the Cuck-stool is known to have been in use at a still later period. One of them, now upwards of eighty years of age, distinctly remembers the Cucking-stool being placed as a mark of disgrace, in front of the residence of a notorious scold, who, it appears, had twice done penance in her parish church, for slander; whilst, the other, has heard a neighbour relate, she had seen a woman ducked for scolding, near the West Bridge, about eighty years since. He also states, that he had formerly seen another Cucking-stool at the Town Hall, that he describes as a kind of chair without legs, fixed at the end of a long pole. This has now disappeared.

References are, I find, made to another instrument of popular punishment—the Scolding Cart, that has not been noticed, I believe, by writers on the subject. It seems to have differed from the Cucking-stool only, in being provided with wheels, and in the culprit being seated upon it, and *drawn* through the town. Thus, in the account for 1629, the following charge appears—

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"Item—Paid to Frauncis Pallmer for making two wheels and one barr for the Scolding-Cart ijs.

Whilst, in that for 1602, the two instruments are mentioned in the same entry, a payment, "for the charges of the Cucke-stool, the Carte, and the Stocks."

Leicester. WILLIAM KELLY.

CUCKING OR DUCKING STOOLS IN IRELAND.

As a proof that in Ireland there was a community of manners and customs with their neighbours across the channel, in their deeming it necessary to restrain "the noisy nuisance of woman scolding," the following extract is given from the Corporation records of Carrickfergus:—

October, 1574, Ordered and agreede by the hole Court, that all manner of Skolds which shal be openly detected of Skolding or evill wordes in manner of Skolding, and for the same shal be condemned before Mr. Maior and his brethren, shal be drawne at the sterne of a boate in the water from the ende of the Peare rounde abought the Queene's majesties Castell, in manner of ducking; and after, when a cage shal be made, the party so condemned for a Skold, shal be therein punished at the discretion of the Maior.

It further appears from these records that a cage was soon after procured, and delinquents punished in the manner noticed; and that a regular list was kept of all scolds, and their names laid before the grand juries. The cage, or ducking-stool, stood on the quay; and in a deed granted to John Davys, July 6, 1671, occurs the following notice in the description of the site:—

One small plot of land, or house stead, situated upon the Key, on the north-east, adjoining to the *Ducking Stool*, on said Key, now standing.

Recorder Office, Downpatrick. JAMES A. PILSON.

CUCKE-STOOL AT HARLESTON. Current Notes, p. 21.* In Fawcett's Records of Manchester, 1851, 8vo. p. 50, is an account of the use of the aforesaid stool, so late as 1775, with a representation of the machine in operation.

April 6. E. C.

HOT-POT.—What is the meaning of this phrase? or of what was it composed? M. M.

Brandy and ale mixed. Mrs. Pilkington, in her *Memoirs*, vol. iii. p. 159, speaks of a woman who was induced "to drink plentifully of Hot-pot, that soon left her stupid in the alehouse."

STRULDBRUGG.—Mrs. Pilkington, in her *Memoirs*, vol. iii. p. 161, says of Dean Swift, "he lived to be a *Struldbrugg*, helpless as a child, and unable to assist himself. An explanation of this word is requested?

Dublin. A. S.

* To the reference in note, to Blomefield's "History of Norfolk," add vol. ii.—EDITOR.

NEAPOLITAN INNKEEPER'S ANNOUNCEMENT.

When last at Naples, I copied *verbatim et ad literam*, the following amusing advertisement, from the printed form suspended in the *salle à manger* of an hotel at Salerno—

D.

Restorative Hotel kept by FRANK PROSPERI
Facing the Military quarter
☞ AT POMPEII.

That hotel open since a few days is renowned for the cleanness of the linen, for the exactness of the service, and for the excellence of the true French cookery. Being situated at the proximity of that regeneration it will be propitious to receive families whatever, which will desire to reside alternately into that town and to breathe thither the salubrity of the air. That establishment will avoid to all travellers, visitors, of that sepult city, and to the artists (willing draw the antiquities) a great disorder, occasioned by the tardy and expensive contour of the iron whay. People will find equally thither, a complete Sortment of stranger wines, and of the kingdom hot and cold baths, Stables and coach-houses, the whole with very moderate prices. Now all the application and endeavours of the hoste, will tend always to correspond to the taste and desires of their customers, which will require without doubt to him into that town, the reputation whome he is ambitious.

ENGLAND, EUROPE'S GLORY.

There is a land amidst the waves,
Whose sons are fam'd in story,
Who never were, nor will be slaves;
Nor shrink from death and glory.
Then strike the harp, and bid it swell,
With flowing bowls before ye;
Here's to the land in which we dwell,
To England—Europe's glory!

Bless'd land, beyond all lands afar!
Encircled in the waters,
With lion-hearted sons in war,
And beauty's peerless daughters.
Go ye! whose discontented hearts,
Disdain the joys before ye;
Go seek a home in foreign parts,
Like England—Europe's glory!

Whether in sultry climes ye rove,
A solitary stranger,
Or seek the foreign fair one's love,
Fraught with deceit and danger;
Where will ye find domestic bliss,
Such social sweets before ye;
A land in aught renown'd like this,
Like England—Europe's glory!

Waller's recently published "Victorious Calendar," is an opportune record of England's valorous deeds in all ages and climes; it is indispensable to all readers of English history.

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The Awakening Mallet.

In many Colleges, both at Cambridge and Oxford, it is a custom for the Bible Clerk to knock at every room door with a key to waken the students in a morning before he begins to ring the chapel bell. This, as it should seem, is a vestige of an ancient monastic custom; for we are informed by Bingham, that before the invention of bells, this was the method of convening religious assemblies in monasteries. The monks were called to the chapel by the knock of a hammer at their cells. The instrument was called the night signal, and the awakening mallet. Spelman, in his very learned glossary, article *campana*, has preserved two Monkish lines, in which all the ancient offices of bells seem to be included—

Laudo deum verum, plebem voco, congrego clerum,
Defunctos ploro, pestem fugo, festa decoro.

'We praise the true God, call the people, convene the clergy, lament the dead, dispel pestilence, and grace festivals.'

Church Bell Inscriptions.

On some of the bells in St. Patrick's Cathedral, Dublin, are the following inscriptions—

First. DVRET ILLÆSA AD PRECES EXCITANS VSQVE AD SONITVM SVPREMÆ TVBÆ. 1724.

Fifth. HENRY PARIS MADE ME WITH GOOD SOVND TO BE FIFT IN EIGHT WHEN ALL RINGE ROVND

Sixth. IOHANNES DODSON. IOHANNES PREENE. AN. DOM. 1670.

NON CLAMANS SED AMANS SONAT IN AVRE DEI.

Seventh. FEARE GOD AND HONNER THE KING [1 Pet. ii. 17] FOR OBEDIENC IS A VERTVOVS THING. ANNO DOMINI 1670. W. P. R. P. I. P.

The initials after the date, are probably those of a family named Pardue, who were bell-founders.

The Seventh Bell was recast in 1809, by James Wells of Aldbowen, Wiltshire, and the inscription retained. A. S.

The Pall Inn.—An anonymous writer, in the "Western Flying Post," a paper published in Yeovil, has rendered the following most satisfactory reply to my query, in reference to the origin and designation of the Pall Inn. See Current Notes, vol. iv. p. 13.

Behind the inn there are almshouses, both being erected on one and the same property; at these almshouses was long deposited a pall for funereal purposes, and let out for the benefit of the charity. Mr. Peter Draper, half a century since, one of the chief drapers and undertakers in Yeovil, on all occasions when a funeral was placed in his management, referred them to these almshouses for the pall, hence, the inn being the same property with the almshouses, was named "The Pall Inn." The pall was so long retained in use, that, completely worn out, it was used up, and suffered the fate of its users, having been some years since consigned to its last resting-place.

Dorchester, April 8. JOHN GARLAND.

Dissection of Laurence Sterne.

The following transcript of a manuscript note, in an old hand, at the end of my copy of Sterne's *Sentimental Journey*, printed for T. Becket, 1768, appears curious, and not having seen any account of the circumstances elsewhere, possibly some of your correspondents may throw some light as to its probability. Alas, poor Yorick!

Tottenham. B. G. W.

Sterne died on Friday, March 18, 1768. He was buried at Marybone, but afterwards his corpse was taken up by persons employed by surgeons for this purpose, and, being sent to Cambridge, was known by the Professor of Anatomy, as it lay on the table ready for dissection. The Rev. — Green, of Ferring, told me, that being at Cambridge a short time after, he saw the skeleton, and had the anecdote, that was in the public papers, confirmed to him by the Professor.

The facts are not very widely different from the substance of the note, but reliance may be placed on the following:—

Sterne died on the first floor of No. 41, New Bond Street,* at four in the afternoon of the day above stated. On Tuesday, the 22nd, he was buried, no one attending as a mourner, and in the most private manner, not at Mary-le-bourne, but in the graveyard of St. George's, Hanover Square, in the Bayswater Road; and on the night of Thursday, the 24th, "on the second day after the interment of poor Yorick, he was sacrilegiously stolen from his grave.† His body was taken inclosed in a case to Cambridge, where a gentleman, who loved him while living, and lamented him when dead, was asked by the Anatomical Professor to attend a dissection. He went, and saw the body of his friend produced, and his senses instantly forsook him. This interruption was however merely temporary. That heart whose pulsations were benignity itself, and the hand never extended but in the act of benevolence, were each laid open to the gaze of inhuman curiosity. Each fibre of the heart, it was remarked, seemed relaxed and wrung with sorrow. What became of the mangled corpse the writer cannot say."

Those were the particulars stated at the time. The Professor, C. Collignon, B.M. of Trinity, who lectured

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* The *Quarterly Review*, just issued, has an admirable estimate of the qualities of Sterne as a man and a sentimentalist; but unluckily, some historical errors, certainly not expected from the excellence of the writer, have escaped him; he speaks of Sterne as the great grandson of *Roger*, Archbishop of York, and states he died in *Old* Bond Street.

† The exposed situation of the burial-ground in the Bayswater Road, and the almost constant nightly despoilments of the graves by the body-snatchers, frequently excited painful notices in the journals. One, the *St. James's Chronicle*, of November, 1767, immediately presents itself in illustration:—

"The burying-ground in Oxford Road, belonging to the

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on the corpse, knew nothing of the identity of Sterne till after the dissection—he had received it as a nameless body, and the intimation that it was the corpse of the author of *Tristram Shandy* was only made known to him by his friend after the dissection was effected, hence the care in retaining his skeleton. Qu. Is it now at Cambridge?

It may be asked, why Sterne's widow or daughter did not interfere—the circumstances could only be known when all was over, and their poverty would have prevented any interposition on their part; unhappily, too, they had long been estranged, and were absent when he died in London. No sooner was he dead than his widow, to raise means, sold his books to Todd and Sotheran, booksellers at York, and their shop-catalogue, printed in 1768, ostentatiously announced in the title, it contained "the library of Laurence Sterne, M.A, Prebendary of York, and author of 'Tristram Shandy.'"

Sterne, in the autobiography, as printed, notices his amusements at Sutton were "books, painting, fiddling, and shooting;" for fiddling read fishing, he was no musician.

The Queen and the Italian Opera.

Elizabeth, Duchess of Orleans, in one of her letters relates, that during her abode in Paris, Christina, the abdicated Queen of Sweden, who was as peculiarly eccentric in her nightdress as she was in almost every thing else, and instead of some display of elegancy in her nightcap, made use of a most unseemly linen wrapper; having spent a restless day in bed, at length ordered a band of Italian musicians from the Opera, to attend and approach the curtains of the bed, which were closely drawn, and endeavour to amuse her. Their attempts were for some time unavailing, until the excellence of one of the singers arrested her attention and afforded her so much delight, that loudly exclaiming, "Mort Diable! comme il chante bien!" she on the instant suddenly arose, and thrust her strangely attired head from between the curtains, to the astonishment of the submissive Italians, who, not hitherto accustomed to such a mode of royal applause, were struck mute, and, unable to recover their surprise and terror of the object before them, were wholly silent for several minutes.

Vcrimdr.—On the reverse of some few of the third brass coins of Aurelian, is the legend Vabalathvs Vcrimdr. Will any reader of Current Notes kindly explain what this word implies? E. H.

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parish of St. George's, Hanover Square, having been lately robbed of several dead bodies, a watch was placed there, attended by a large mastiff dog; notwithstanding which, on Sunday night last, the 26th, some villains found means to steal out another dead body, and carried off the dog." Under these circumstances, the corpse of a peer, or an author, was of no consequence to persons who were commissioned, or knew where to dispose of a subject; it was forwarded to its destination, and no questions asked, as to what cognomen while living the clay-cold-clod had borne.

Christmas Tree.—The contributor of the excellent article on "The Early Signification of the Christmas Tree," Current Notes, p. 11, might have added that the *sigillaria* are still manufactured at Rome, and used under the name of *Agnus Dei*. They consist in oval cakes of wax of various sizes from one inch to six or seven inches broad, and are uniformly an eighth of an inch thick. The figure of a lamb is stamped on one side, emblematic of our blessed Lord, and on the other side is the image of some saint, most commonly St. Mary the Virgin, or St. John Baptist. These wax medallions are in great numbers consecrated by the Pope alone, every seventh year of his pontificate, with a ceremonial of the greatest pomp and intricacy, in which there are many ablutions with blessed water, and anointings with the holy chrism.

Liverpool, March 19. T. A. T. C.

Curious Fact about the Word Carpet.—The word "carpet" contains the following fifty-four other words!

Carp, verb.	Are	Pace	Eat
Carp, subst.	Acre	Par	Era
Car	Act	Pare	Tap
Care	Apt	Part	Tape
Cart	Art, subst.	Pate	Tar
Cap	Art, verb.	Pat	Tare, verb.
Cape	At	Pea	Tare, subst.
Caper	Ate	Pear	Tea
Cat	Race	Peat	Tear, verb.
Cate	Rap	Pera	Tear, subst.
Crape	Rape	Pert	Trace
Crept	Rate	Pet	Trap
Ace	React	Prate	
Arc	Reap	Ear	

Feltham.

Car of Juggernauth destroyed.—The world-known famous Car of Juggernauth of Muhes, near Serampore, so memorable in the idolatrous observances of the Hindoos, was totally destroyed by fire on the night of Monday, February 6th last. The "odekuries," or proprietors of Juggernauth, merged in grief, attribute the accident to the fury of the god, but for what cause they are not cognizant.

Electric Telegraph.—A correspondent, Current Notes, vol. iv. p. 3, cites an old author to prove the electric telegraph not a new idea; there is also a curious foreshadowing of it in Job xxxviii. 35, "Canst thou send lightnings, that they may go, and say unto thee, Here we are?" W. W. B.

The Third Volume of Willis's Current Notes, is now published, price Three Shillings, in cloth boards. A few copies of the prior Volumes remain.

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WILLIS'S CURRENT NOTES.

No. XLI.] "Takes note of what is done— By note, to give and to receive."—SHAKESPEARE. [MAY, 1854.

CORONATION OATH OF KING EDWARD THE FIRST.

FROM AN EARLY MANUSCRIPT.

THE Oath which Edward the First, sonne of kinge Henry, tooke when he was anointed kinge of England, by the hands of Robert Kelwarby, a prior and Archbishop of Canterberry, on St. Magnus the Martir's day [August 19] in the church of Westminster, where hee was Crowned in the presence of the lords and nobles of all England, anno 1274.

I EDWARD, sonne and heire to kinge Henry, professe, protest and prommise before God and his angells, from this time forward to keepe withoutt respect, the law, justice and pease, vnto the holy church of God, and the people subject vnto me, so farre forth as wee can deuise by the counsell of our leige and loyall ministers; also to exhibitt condigne and canonicall honour vnto the Bishopps of God's church, to preserue inuiolably whatsoeuer hath beene bestowed by Emperors and Kings vppon the church comitted vnto Them, and to yeelde due honnor vnto abbotts, and the Lord's vessells accordinge to the aduise of our lieges, etc. So helpe mee God, and the holy Gospells of the Lord.

With the exception of substituting 'the' for 'y^e,' the orthography has otherwise been retained.

King Henry the Third died on the feast of St. Edmund the Confessor, Wednesday, Nov. 16, 1272; so that King Edward the First, who was then abroad, was not crowned till nearly two years subsequently. The Close Rolls of the second year of his reign attest the fact of his return to England,—"Memorandum quod Edwardus Rex Angliæ applicuit apud Dover' die Jovis proxima post festum Sancti Petri ad vincula [August 2nd] 1274, et die Dominica post festum Assumptionis beatæ Mariæ proximo sequente [August 19th] solempniter coronat' fuit in ecclesia beati Petri Westm' anno Domini supradicto, et anno regni ejusdem Regis Edwardi secundo."—*Rot. Claus.* 2 Edw. I., m. 5. The arrival of Edward in England is erroneously stated by Matthew of Westminster, p. 407, to have been on the 25th of July; but by Wikes, p. 101, and in the Annals of Waverley, p. 229, the true date is correctly recorded.

VANE.—It is an extraordinary fact that the attainder of the celebrated Sir Henry Vane, convicted of high treason, in "keeping King Charles the Second, out of possession of the Government, and levying war against his Majesty," on June 6, 1662, and executed on Tower Hill, on the 14th following, has never been reversed, though his son was created a Baron, his great-grandson, a Viscount and Earl; and his great-great-great-grandson a Marquess.

GAUDEN *v.* KING CHARLES THE FIRST.

WITHOUT wishing to derogate from the merited literary celebrity of Mons. Guizot, or to question his critical acumen, I must still refuse him the honour of having pronounced the final verdict in the cause Gauden *v.* King Charles the First. All that the eminent French writer has done is to confirm an opinion that competent judges had long since arrived at, and upon which all well-read men are now pretty well agreed—that Gauden was the author of the Eikon.

In 1821, Sir James Mackintosh declared the famous controversy of the Icon Basiliké to be at length decided; and Archdeacon Todd, in his 'Life of Bryan Walton,' by producing Gauden's correspondence with the Earl of Bristol, has placed for ever beyond a doubt the fact of the Bishop of Exeter having been the author of the "Kingly Portraiture."

Even before the publication of the private letters of Gauden, the majority of historical inquirers had pronounced the Eikon to be spurious; the only writers of great acuteness who maintained the contrary opinion, such as Hume and Warburton, did so in a tone that neither showed a desire others should believe, or that they had a firm conviction in their own minds.

Milton, so early as 1650, in his 'Iconoclastes,' questioned its genuineness. Godwin and Lilly were alike convinced of its spuriousness. Gauden, at the Restoration, in 1660, laid claim to the authorship, and in letters to Lord Chancellor Clarendon, asked for promotion in the Church, on the ground of the great service he had done to the memory of the late king. So far from this claim having been disputed, it was acknowledged by his preferment from the vicarage of Barking to the Bishopric of Exeter. Nor does the proof depend upon the fact alone; it is confirmed by a series of letters addressed to Clarendon and the Duke of York, and by a Memorial to King Charles the Second, in which Gauden, on the score of the eminent services he had rendered, again asks to be nominated to the see of Worcester, the infirmities of Duppa promising a speedy vacancy in that great bishopric. A letter from Sir Edward Nicholas, Secretary of State, is still extant, in which, besides expressing his belief that Gauden was the author of Eikon, he allows no doubt to remain on the mind of any one, that King Charles the Second was of the same opinion. Clarendon, in a letter to Gauden, dated March 16, 1661, fully admits his knowledge of the secret; and Bishop Burnet says he was surprised to hear from the Duke of York, that "the book was not of his father's writing—he said Dr. Gauden wrote it."

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I am well aware there are assertors who state that the Icon was taken in the king's cabinet at Naseby, but their evidence is at best second hand; two of the most known among them are, the Earl of Manchester and William Prynne. I have not spoken of Mrs. Gauden's narrative, in which she supports, at great length and with much truth, the claims of her husband to the authorship of the work; neither have I alluded to the discrepancies and improbable statements of Wagstaffe, all of which, strange to say, have been incorporated with Dr. Wordsworth's ingenious defence of the king's claim. Both are fully treated on by Lady Theresa Lewis, in her "Lives from the Clarendon Gallery," and by Sir James Mackintosh in his Critical Examination of Dr. Wordsworth's "Who wrote Icon Basilikè?" The curious in this matter may consult with profit a note of Laing's on this subject, in his History of Scotland; Todd's Life of Bryan Walton; Mr. B. H. Bright's Analysis of Prayers by Gauden; and a pamphlet by Gauden's curate, Walker, on the part he sustained in the work. JAMES LANDELLS.

NICHOLAS MANN.—Over the entrance to the chapel at the Charter House is the following inscription, referring to the Master, of whom, in Current Notes, vol. iii. p. 97, there are some interesting particulars, but whose memory is not in the highest estimation.

Attende paulum quisquis es Subtus jacet
NICOLAUS MANN.

Olim Magister, nunc remistus pulvere,
Quis ille, vel quid egerit bene aut secus
In vita, omitte quæritare, scit Deus.
Monere maluit hoc quod ad te pertinet:
Bene universis tu fac et fieri velis,
Semper benigni Patris omnium memor.
Sic si paratus huc intres, precibus tuis
Cœlum patebit, ipse quum stabus reus
Die suprema, sub tremondo Judice
Ratione vitæ reddita laudaberis.

BIBLICAL VARIATIONS.—In the Bishops' Bible, commonly called Parker's Bible, 1573, folio; now an unauthorized translation, Proverbs x. 23, is thus given, "A fool doeth wickedly, and maketh but a sport of it." This, in several editions of the authorized version, is variously rendered.

In the edition printed by Thomas Newcome, 1699, it is thus, "It is as a sport to a fool to do mischief." The Cambridge stereotyped dateless edition is the same.

Mark and Charles Kerr's royal quarto, and the folio editions of 1793; Blair and Bruce's editions of 1813 and 1821; and Eyre and Strachan's, 1816, read, "It is sport to a fool, to do mischief."

Charles Bill's editions, 1698; Mark and Charles Kerr's, 1795; the duodecimo of 1799, with Cannes' Notes; and the Blair and Bruce's, of 1816, read, "It is a sport."

Other instances may possibly be observed by your correspondents. P. T.

MICHEL ANGELO. Current Notes, vol. iii. p. 78.—B. asks, In what collection or gallery is deposited the design or sketch by this master, called "L'Anima Damnata?"

The drawing, formerly in Sir Joshua Reynolds's collection, though not mentioned by Duppa, appears to have been a design or study for the cartoon of the Last Judgment, or for one of the compositions intended for the Sistine Chapel at Rome, if the original intention of decorating the side walls, by paintings from the designs of Michel Angelo had been carried into effect. It was engraved, in 1816, by William Sharp, and entitled "EVIL;" with the quotation from Psalm xxxvii. 13, "He seeth that his day is coming."

Most of Sharp's drawings and prints he bequeathed to his housekeeper, Mrs. Akenhead, upon whose death, at Twickenham, they fell to her sister, from whom Shirley, the printseller in Goswell-street, purchased the whole privately. Among them was the Michel Angelo drawing, that, with several proofs of Sharp's print and other engravings, were sold by Shirley to the late Martin Colnaghi, for fifty guineas. From him, the drawing that obtained the approbation of Duroveray and other competent judges as an unquestionable production of Michel Angelo, passed into the collection of William Conyngham, Esq., of Kemp Town, Brighton; where it is believed to be still remaining.

The admirers of Michel Angelo, and collectors of Sharp's engravings, will probably be pleased to know, that desirable original impressions can be obtained of Mr. Halsted, 108, New Bond Street.

AWAKENING MALLET. Current Notes, vol. iv. p. 31.—Surely the assertion from Bingham, that this was the practice before the invention of bells, must be incorrect? Bells of gold are noticed in *Exodus* xxviii. 33, 34. In *Zechariah* xiv. 20 mention is made of "the bells of the horses;" and bells were used for sacred and profane purposes in ancient Greece and Rome, though they do not appear to have been used by the Christians before the time of Paulinus, about A.D. 400. J. DE B.

STRULDBRUGS. Current Notes, p. 30.—See the Tenth Chapter of Gulliver's Voyage to Laputa, for Dean Swift's particular description of that class of immortals.

STERNE. Current Notes, p. 32.—I am sorry that I can give you no information respecting the skeleton of Laurence Sterne, said to be preserved in our Anatomical Museum. There is no record of any such object.

Cambridge, April 22. WM. CLARK, M.D.

LIONS IN THE TOWER.—The following may interest some readers of Current Notes. J. O. H.

Likewise in that Tower [of London] although in separate small houses, made of wood, are kept six lions and lionesses, two of which are each upwards of a hundred years old.—*Frederick, Duke of Wirtemberg, Travels in England*, 1592.

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SHAKESPEARE AND BEN JONSON.—Ben Jonson's comedies, founded upon system, or what the age termed humours, by which was implied factitious and affected characters, superinduced on that which was common to the rest of their race, in spite of acute satire, deep scholarship, and strong sense, do not now afford general pleasure, but are confined to the closet of the antiquary, whose studies have assured him the personages depicted by the dramatist were once, though they are now so no longer, portraits of existing nature, while Shakespeare drew his characters for all ages, and will live for ever.

SHAKESPEARE'S Plays are being translated into the Magyar dialect, by the Hungarian poet Vorosmarty. *King Lear* already appears in that version, to be followed by *Romeo and Juliet*, and *King Richard the Third*.

"SEMEL INSANIVIMUS OMNES."—In what author are these words to be found? M. H.

The line occurs in an eclogue of Mantuanus, an Italian poet, entitled, "de Honesto Amore;" and when complete is,—

"Id commune malum, semel insanivimus omnes,"
Quem Deus vult perdere prius dementat.

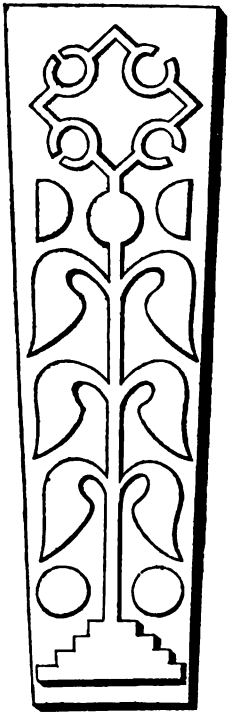
This is a literal version of a Greek iambic, in one of the fragments of Euripides. The purity of the verb "demento" has been questioned, but it is used by Apuleius.

ISABELLA COLOUR.—In an old inventory of some ladies dresses of the seventeenth century, occurs 'satin of Isabella collour.' What does this imply? M. H.

The Infanta Isabella, daughter of Philip the Second of Spain, was married to the Archduke Albert, to whom passed with her the sovereignty of the Low Countries, as a dowry. In 1601, Ostend, then held by the Protestants, or heretics, as they were termed, was besieged by the Archduke, when his consort Isabella, who accompanied him in this expedition, believing in the immediate power of the force employed, made a vow, that till the place was taken, she would not change her clothing. Contrary, however, to all calculation, the defence was maintained for three years, and Ostend was then with difficulty reduced; during this time her highness's linen had acquired a hue, which from the sanctity of the vow, and the superstition of Roman Catholics, obtained admiration, and was adopted as a fashion at court, under the name of 'Isabella colour;' a yellow or soiled buff, better imagined than described.

MONUMENTAL SLAB, AT BINDON ABBEY, DORSETSHIRE.

BINDON ABBEY, situated about half a mile from Wool, a village twelve miles from Dorchester, and five from Wareham, although comparatively a spot but little known, is most interesting to the antiquary. The abbey, founded in 1172, by Robert de Newburgh, was of the Cistercian order. On the suppression of religious houses, it was granted, in 1540-41, 32 Hen. VIII., to Thomas Percy, subsequently created Baron Poynings, and passed to his heirs. James Howard, Earl of Suffolk, in 1641 sold it, with all the manorial rights, to Humphrey Weld, Esq., from whom the property has descended to Joseph Weld, Esq., of Lulworth Castle, the brother of the late Cardinal Weld.



The abbey dedicated to the Virgin Mary has long been in ruins; even in 1733, when the brothers Buck drew and engraved the view of the remains of the abbey church; they consisted of no more than five large semicircular arches, supported by six massive round pillars and four windows. All that is now seen are the walls, varying from two or three feet to ten feet in height, covered with ivy and wild plants of many kinds; the plan of the conventual buildings may, notwithstanding, be now accurately traced.

Leland notices that many families of distinction, *inter alia* the Newburghs, and the Poyntses of Sutton, had here their sepulture; and many tombs yet remain, desecrated and exposed to the atmosphere; the arms, devices, and inscriptions, for the most part illegible. Among these is one with a flat stone on the ground, the cross raised in relief as here represented; but no inscription or clue to lead to the discovery of whom in memory it was placed there.

I do not know the meaning of this, and thinking it might induce some useful information on the subject, as well as interesting to your readers, forward it to "Current Notes" for publication.

JOHN GARLAND,
Dorchester, May 1. Memb. Werner. Club, etc.

On referring to the very interesting volume by the Rev. Edward L. Cutts, on the Sepulchral Slabs and Crosses of the Middle Ages, printed in 1849, p. 17, it is there stated, "No raised slabs remain of so great antiquity as some of the incised cross slabs," and among the illustrations, pl. xliv., a stone bearing a cross, the top part being of a similar design with the above, but the annulets or rings, not cut through, is represented as being extant at Dorchester in Oxfordshire, and attributed to the thirteenth century; yet the Bindon slab may be possibly a century more recent, as a monumental stone, with a similarly leafed shaft, now remaining at Bilborough, Notts., see pl. lviii., is there placed to the fourteenth century.

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Assassination of Kotzebue.

May 19, 1820, will be long memorable in German history. Augustus Kotzebue, after the war of 1813, was accused, as a hireling partisan, of devoting his literary abilities to the subversion of the liberties of Germany in favour of Russia; and, like most persons perverted to wrong, he, notwithstanding frequent warnings, persisted; and accordingly, having become obnoxious to many of the secret associations then prevalent, was in most of them denounced. In one, that had the appellation of the Tugensbund, or Coalition of Virtue, his death, in 1817, was determined, yet some time elapsed before the casting of lots was effected, as to whose hand the perpetration of the deed should be committed. The chance fell to Charles Frederick Sand, a young man then about twenty-four years of age, of an ardent temperament, and anxious to avenge his country of one whose principles had excited so much hatred.

Sand set out from Jena on March 9, 1819, and on the 23rd arrived at Mannheim, where at an inn he conversed with a country curate, till about five o'clock, at which hour, having resolved to perform his mission, he parted from the divine, and presented himself at Kotzebue's door. He was admitted by a servant, who conducted him to an apartment, with the assurance his master would shortly make his appearance. Kotzebue, on entering the room, was by Sand stabbed repeatedly, and he fell a corpse. A crowd was almost immediately collected, and Sand quietly passed into the street, kneeled down, and in an energetic tone, exclaimed—"It is I who am the murderer! May all traitors thus perish!" Then, with uplifted eyes, with much fervency, continued—"I thank thee, O God! for thy assistance in this work!"

Having thus avowed himself the murderer of Kotzebue, he bared his breast, and with the same weapon, inflicted a severe stab. In his hand was a paper, containing these words: "Sentence of death against Kotzebue, executed 23rd of March, 1819;" and in his bosom was secreted a riband, with an inscription purporting that Kotzebue had been condemned to death two years before. Sand survived, but, as usual, his trial was delayed more than twelve months, when, at length, sentence of death was passed on him, and his execution fixed at eight o'clock in the morning of May 19, 1820. The authorities seem to have been apprised that a rescue would be attempted, and that many of his friends would then arrive at Mannheim. At six o'clock, when all was mournfully silent, Sand was led forth to execution. He seemed calm and collected, his countenance void of fear; he appeared composed in mind, and wholly resigned to his fate. He held a rose, that he frequently raised, and seemingly enjoyed its refreshing fragrance. The execution was hastened, and at the moment the executioner held forth the severed head of Sand, his friends poured in from Heidelberg, and rushing to the scaffold, it was soon in their possession. Exasperated at his death, and eager to secure some relic of the martyr, they tore off his clothes in fragments, cut the hair from his head, dipped their kerchiefs in his blood, and evinced every possible demonstration of their regret and sorrow at his fate. To this day, these relics are preserved with religious veneration, and the name of Sand, the avenger of his country's wrongs, in the person of the Russian traitor Kotzebue, but slumbers, to awaken throughout Germany a direful vengeance on their oppressors.

Does the Ant Provide for Winter?

Modern naturalists assert that ants do not in summer store up corn for their winter food. In *Insect Architecture*, published by the Society for the Diffusion of Useful Knowledge, it is said—

> Gould disproved most satisfactorily the ancient fable of ants storing up corn for winter provision, no species of ants ever eating grain, or feeding in winter upon any thing.

The very reverse of this is expressly stated by the Hebrew naturalist—

> Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest.—*Proverbs* vi. 6, 7, 8.

Again—

> The ants are a people not strong, yet they prepare their meat in the summer.—*Proverbs* xxx. 25.

The reading of the Vulgate is similar in meaning to the authorised version, in both of these passages. With such very strong authority in favour of "the ancient fable," it does not seem wise to relinquish it, unless some other consistent meaning can be put upon the Scripture texts.

Query, Does the word rendered ant in the English, and *formica* in the Vulgate, really mean the insect now known by that name?

It is worth noticing that Saint Chrysostom, in his Eighth Homily, on Philippians, speaks of the ant as a good provider; and that such, during the middle ages, was the constant belief.

Edward Peacock.

Bottesford Moors, Kirton in Lindsay.

Your correspondent should have imitated the ant, the least possible industry would have convinced him that Solomon never alluded to winter provisions, but to the activity of that insect during summer. So that "the wisest of men" said nothing on the subject that could be "disproved by modern naturalists."

The passages in *Proverbs* simply say, "The ant provideth her *own* meat in the summer, gathereth her *own* food in the harvest," vi. 8. "The ants are a people not strong, yet they prepare their *own* meat in the summer," xxx. 25, while the sluggard sleeps away his time, and expects others to toil and labour for him.

Wybunbury, Nantwich. M. Margoliouth.

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Vabalathus Ucrimdr Explained.

A few months since, a friend sent me for interpretation from the Continent an impression from a Canaanitish seal that had been submitted to numerous learned persons, without the desired attainment. This semi-Phœnician signet with some little difficulty I made out; the elucidation was acknowledged to be correct, and the answer made by one of these savans was, "Ah! je le vois: mais-j'ai de quoi le *puzzler;*" so the Vabalathus legend has also, I believe, made its grand tour on the Continent, without the desired effect, and I shall attempt to give that a solution.

The coin I have seen, and what I recollect is—on the obverse is the head of Aurelian, with a radiated crown, and on the reverse, the laureated head of Vabalathus Vcrimdr. Vabalathus is supposed to have been the son of Zenobia by her first husband, an Arab Prince; she had also two sons by Odenathus, her second husband, upon whose assassination, in 266 or 267, Zenobia, then Queen of Tadmor or Palmyra, conferred the imperial dignity upon her sons by both husbands. Naturally, therefore, we are to look for a solution of the difficulty hitherto attached to the legend or title of Vabalathus Vcrimdr, in the Arabic language, that of Zenobia's first husband.

Descriptive names were in early times, in the East, given to persons of mature age, as their dispositions or habits in life became fully developed; Vabalathus may, therefore, have been the name given to Zenobia's son, on account of a determined ardour for hunting, and Ucrimdr, his title, derived from his birth and authority in the State. Vabalathus appears to be a name compounded of the Arabic وبل, *vabal*, pursuing with vehemence, hunting close; and توس, *tus*, nature or disposition; the name Vabalathus is therefore equivalent to "a mighty hunter."

Ucrimdr seems to be the title of Vabalathus, compounded of the Arabic وقر, *ukr*, to be reverenced and honoured by reason of his authority, see Willmet's *Arabic Dictionary;* and مدرة, *madrah*, a prince; Ucrimdr will therefore, by contraction, signify, the powerful prince, and conjointly, the name and title will read —"Mighty Hunter and Potent Prince!"

From Vopiscus's account of Aurelian's triumph, we read "Germani, religatis manibus captivi præcesserunt, inter hos etiam Palmyreni, qui superfuerant Principes civitatis." We know that Vabalathus was one of these princes.

I have applied the name and title to the test of other languages, but cannot obtain from them legitimate etymons.

Southwick Vicarage, May 1. T. R. Brown.

East and West Position of Churches.—Can a reason be assigned for the departure, by the Roman Catholics of the present age, from the practice when our cathedrals were erected, of building churches east and west, and placing the altars at the east end? J. de B.

The Brank, or Scold's Bridle.

The brank is noticed as a Scottish instrument of Ecclesiastical punishment, chiefly employed for the coercion of female scolds, and those adjudged of slander and defamation.* It may be described as an iron skeleton helmet, having a gag of the same metal, that by being protruded into the mouth of an inveterate brawler, effectually branked that unruly member, the tongue. As an instrument of considerable antiquity, at a period when the gag, the rack, and the axe were the *ratio ultima Romæ*, it has doubtless been employed, not unfrequently, for purposes of great cruelty, though in most examples, the gag was not purposely designed to wound the mouth, but simply to restrain or press down the tongue.

Several of these instruments are yet extant, though their use is now, thanks to more considerate civilization, become obsolete. The Bishop's brank, here shown, remaining in St. Mary's Church, at St. Andrew's, is traditionally said to have been placed on the head of Patrick Hamilton, and others of the early Scottish Martyrs, who

perished at the stake in that city during the religious persecutions of James the Fifth's reign. That the gag here represented may possibly have supplied in the hands of both Archbishop and Cardinal Beaton a ready means of restraining less confirmed recusants, and thereby assisted to suppress the advancement of the new heresy, there can be but little doubt; but that it was applied to Hamilton, in his case more particularly, no particle of historical evidence can be adduced in support of the tradition, and it seems therefore to have been an assertion hazarded at a later age. The real origin of its designation as "The Bishop's brank," is apparently and with more truth derived from the use that Archbishop Sharp, in more recent times, made of it, to silence the scandal an incautious and obstinate dame promulgated against him openly before his congregation.

In the fifth volume of the Abbotsford edition of the Waverley Novels, 1844, p. 276, the Bishop's brank is engraved as an illustration of "The Monastery." It is there stated to have been "formerly kept at St. Mary's Church, St. Andrews," but the brank was then at Ab-

* Wilson's Archæology of Scotland, 1851, 8vo., p. 692. Jamieson in his Scottish Dictionary explains: "To brank; to bridle, or restrain." Thus the term brank is also used in Scotland to designate a rude substitute for a horse's bridle and bit, formed most frequently of a halter and stick.

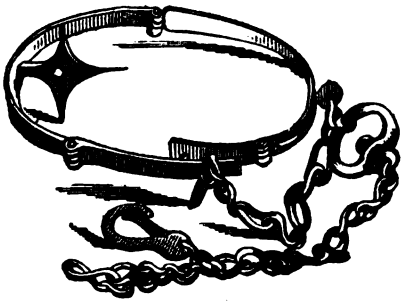
botsford. Since that time, the brank has reverted to its original depository, and placed in the care of the Sexton, where it is regarded with such general interest that its preservation is certain.*

The Burgh records of Glasgow, under April 1574, notice that Marione Smyt and Margaret Huntare, having quarrelled they appear, and produce two cautioners or sureties, "þat þai sal abstene fra stryking of utheris in tyme cuming, under þe pane of x lib., and gif þe flyte to be brankit," or undergo the punishment of the brank.

From the fact of the brank here represented having

been found in 1848, secreted behind the oak-panelled wainscot, in one of the rooms of the old mansion of the Earls of Moray, in the Canongate, at Edinburgh, there is reason to suppose the use of the brank was at times adopted in some of the old baronial houses.

Some few years since, was retained in the old steeple at Forfar, "The Witch's brank," or bridle, as it was



termed. The date 1661, punched on the circle, with letters that seemed to denote ANGUS S.† A spur-rowel here takes the place of the gag, the upper point pierced the roof of the mouth, while the lower one bored through the tongue. The evident intention in applying an implement so satanic in its form and construction, to those who were condemned to be burned at the stake as guilty of Witchcraft and Sorcery, or dealing with the devil, was not so much the inevitable torment that its use necessarily involved, but the purposed prevention of the pronouncing the potent formula, the unearthly powers their victims were supposed to possess; by which means it was implicitly believed they could at will transform themselves to other shapes, or transport their bodies to where they pleased, and thus effectually evade their tormentors. A mere glance at the representation of this frightful instrument of torture induces a melancholy reflection on the barbarism that prevailed at a period so very recent; that educated men could credit such follies and inconsistencies, or that even among the illiterate and rude, there could be found persons willing to apply to a woman an agent of restraint so diabolically cruel, the pictured semblance alone being calculated to create feelings of no common horror and indignation.

Mr. Wilson, in reference to the earlier Scottish branks, observes:

> It would not be difficult to add to these common instruments of punishment and of torture, others equally characteristic of the spirit of the age, though not brought into general use. The Registers of various Kirk-Sessions recently printed by the Abbotsford Club, the Spottiswode Society, and others of the Scottish Literary Book Clubs, disclose much curious evidence of the petty tyranny and cruelty too frequently exercised by those courts in the enforcement of ecclesiastical discipline, most frequently by means little calculated to promote reformation, or good morals. In these, however, as in the traces of earlier manners, which we have sought to recover, the historian finds a key to the character of the age to which they belong, and indications of its degree of advancement in civilization, such as no contemporary historian could furnish, since it supplies elements for comparing and for contrasting the present with the past, no less available than the rude pottery and the implements of flint or bone, which reveal to us, the simple arts of aboriginal races. The great difference in point of value between the two classes of relics is, that these more recent indices of obsolete customs supply to us only an additional element wherewith to test, and to verify by the instruments themselves, the invaluable records which the printing press supplies, while the latter are the sole chronicles we possess of ages more intimately associated with our human sympathies than all the geological periods of the preadamite earth.*

The earliest use of the brank in England, that is known to the writer, is not antecedent to the reign of King Charles the First. Brayley notices a GOSSIP'S

* Wilson's Archæology of Scotland, 1851, p. 693.

† Dalyell's Darker Superstitions of Scotland, p. 686. The Witch's brank is described in the old Statistical Account of the parish of Forfar, as the bridle used in conducting to execution the wretched victims of such gross superstition. The field, it is added, where those human sacrifices took effect, is pointed out to strangers, as a place of surpassing interest. Where this brank is now, is not stated; the late Mr. Alexander Deuchar, a well-known collector, in Edinburgh, carried off some years since from Forfar, "the Witch's bridle," to add to his antiquarian treasures.

* Archæology of Scotland, 1851, 8vo., p. 694.

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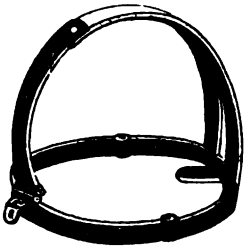
BRIDLE as being preserved in the vestry of Walton Church; it had, according to a previous account, the source of which is now forgotten, been "presented to the parish, more than two hundred years since, by a person of some consequence at that period, whose name was Chester, with the date 1633, and the following inscription:—

> Chester presents Walton with a bridle
> To curb women's tongues that talk too idle.*

Its presentation arose from the circumstance of the individual whose name it bears losing a valuable estate through the instrumentality of a gossiping lying woman. When this note was taken does not appear; the gossip's bridle has since "become so corroded, the inscription cannot now be read, only some few indications of letters remaining."

The skeleton helmet, here shown, "is made of thin



iron, and so contrived as to pass over and about the head, when the whole clasps together, and is fastened at the back of the neck, by a small padlock. The bridle bit, as it is called, is a flat piece of iron, about two inches broad, passes into the mouth, and keeps down the tongue by its pressure: an aperture in front admits the nose to pass through. The woodcut exhibits the bridle opened

before being placed on the head of the delinquent.

Ralph Gardiner, of Chirton, in his England's Grievance discovered in the Coal Trade and the Tyrannical Oppression of the Corporation Magistrates of Newcastle-upon-Tyne, 1655, 4to., chap. lv., notices the prevalence of the use of the brank in that town.

John Willis, of Ipswich, upon his oath, said that he, this deponent, was in Newcastle, and he there saw one Ann Biddlestone drawn through the streets by an officer of the same Corporation holding a rope in his hand, the other end fastened to an engine called 'the branks,' which is like a crown, it being of iron, which was musled over the head and face, with a great gap or tongue of iron, which forced into her mouth, forced the blood out; and that is the punishment the magistrates do inflict upon chiding and scoulding women, and that he hath often seen the like done to others."*

Gardiner further mentions, "Scoulds are to be duck'd over head and ears into the water in a ducking stool;" he adds:

> These are practices as are not granted by their Charter law, and are repugnant to the known laws of England. These punishments, as he was informed, were but gentle admonitions, to what they knew was acted by other magistrates of Newcastle.

In Current Notes, vol. i. p. 45, is inserted the representation of a brank or scold's bridle, yet extant among some old armour in the Guildhall, Worcester, said to have been formerly in use in that city, and probably of the date of Henry the Seventh's reign. It is, however, extremely doubtful if the civic records can render any notices of its use as a punishment at so early a period.

In some instances, it would appear, when too old to walk, or infirm, the brank was placed on the head, and the scold secured in the market or some public place, against a post, to attract the public gaze,† thus—

Plot, describing the customs of Staffordshire in his time, cynically observes, "Lastly, we come to the acts that respect mankind, amongst which, as elsewhere, the civility of precedence must be allowed to the women, and that as well in punishments as favours. For the former whereof they have such a peculiar artifice at Newcastle-under-Lyme, and Walsall, for correcting of scolds, which it does, too, so effectually, and so very safely, that I look upon it as much to be preferred to the Cucking-stoole,

* Topographical History of Surrey, vol. ii. p. 331.

* Gardiner illustrates this now obsolete custom by an engraving, that Brand copied into his History of Newcastle-upon-Tyne, 1789, vol. ii., p. 192. He added, "the brank was then preserved in the Town Court." A recent letter from Mr. John Adamson, to the Editor, intimates, "the corporation still retain it."

† Kindly communicated by a correspondent from Yarmouth, from a manuscript of the seventeenth century in his possession; with no other particular than the intimation here retained,—"How oulde Mary Curtys tongue was branked for skandle," a sketch doubtless made at the time by some adept observer of "Current Notes."

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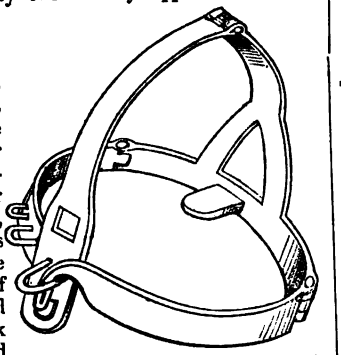
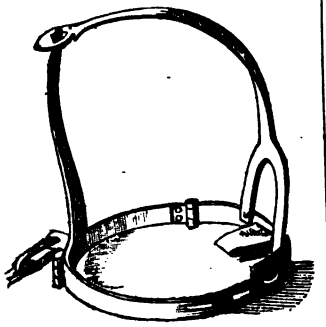
at not only endangers the health of the party, but also ves the tongue liberty 'twixt every dipp; to neither of hich is this at all able, it being such a idle for the tongue, not only deprives em of speech, but ings shame for the ansgression." After etailing the appliances of the brank, or ridle, as here shown, e continues,—"This eing put upon the ffender, by order of he Magistrate, and astened by a padlock ehind, she is led ound the towne by an officer, to her shame, nor is it aken off till after the party shews by all external signes maginable, humiliation and amendment."



In the Borough gaol in the town of Leicester, was formerly deposited, *pro bono publico*, another of these branks; but it is now in private hands. The drawing from which the wood-cut was made, was liberally contributed by Mr. William Kelly, of Leicester. Chains, or their appliances, appear to have been attached to most of these branks; to this last, a link or two is shown, as part of the chain, about twelve inches long, that pertains to the original.



Christ's Hospital Petition for Relief.

The fact that the richly-endowed seminary, the Blue Coat School, established at the suppressed Grey Friars' Monastery in Newgate Street, by King Edward the Sixth, should at any time have petitioned for relief, or for the smallest sum in aid of their funds, seemsso little known, that "the blues" repudiate it altogether, and deny that any proof of the fact can be adduced. It is true, the annual revenue now exceeds 50,000*l.* but the editor having been challenged to establish his assertion, the proof is now respectfully submitted.

Formerly the custom appears to have been, to transmit to all the parishes in London, at stated intervals or seasons, a printed refresher of the requirements of the Hospital; and the name of the parish to which it was addressed was written by the clerk, as also the date appended at the end. One of these printed petitions remains pasted among the minutes of the Farringdon-without Inquest Book, in December, 1613; and the following is its tenor—the words within brackets are added in writing:—

By the Maior.
Vnto the Wardmote Inquest
[of ye parish of St. Dunstan in ye West.]

The Hospitall and Children poore, your goodnes do confesse,
And pray to God to ayde you all, that help the fatherlesse,
Beseeching you as heretofore, to them you haue been kind;
So sitting now in Wardmote quest, to haue them in your mind.
Desiring you to further them, and help them with your store
Who for the purpose to you all, *have sent a boxe* therefore.
And though they cannot it requite, yet such their prayers are,
That blessings heapt on blessings still, God will for you prepare.
Sweet comforts to all Comforters, the Scripture doth expresse,
That succour giues to Widdowes poore; and to the fatherlesse,*
He lends vnto the Lord that gives vnto the poore reliefe;†
He's blest that for the poore prouides, the Lord keeps him frō griefe.‡
Do good (saith Paul) distribute eke, forget not this to doe:
This sacrifice is sweete to God, hee blessings addes thereto;§
One graine a thousand shall bring forth, seven-fold shall he receive,
Into his bosome for reward, that lookes not back to leaue.
Good measure full and pressed down, yea streaming o'er the brim,
That meteth out with bounteous hand, the Lord will mete to him.‖
Rich Zache said vnto the Lord, foure fold I'le wrongs restore,
But halfe the goods that I possesse, I giue vnto the poore.¶
The sweet embaulmed words of truth, that did proceed fro Christ,
Gives comfort heavenly vnto him that comforts the distrest.
Me did you harbour, me you cloath'd, you gaue me drink and meat,
When ye relieued these little ones, and gaue them for to eate.
Come therefore, Come, receiue the seate prepared for you by me,**
Which glorious seate surpassing pence, God graunt you all to see.
And we as incense will lift up, our prayers and will sing,
All glory to the God on high, that lets us lack nothing.

From Christ's-Hospitall this [28] of December [1613.]
God saue the King.

The petition is thus dated seven days later than the holding of the Wardmote inquest, held in the parish church of St. Sepulchre, on the Tuesday preceding, being the 21st. On the back, is written the following:—

Receiued ye xv^th of Januarie 1613[-14] for ye Beneuolence of the Ward mott Enquest of ye parish of St. Dun-

* Deut. xxiv. 19. These references are printed in the margin of the original petition, opposite to the lines.
† Prov. xix. 17. ‡ Psalm xli. 1. § Hebr. xiii. 16.
‖ Luke vi. 38. ¶ Luke xix. 8. ** Matt. xxv. 35.

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stan's in the West, for ye use of Christes Hospitall by ye handes of Mr. Wm. Shakeley and Richard Wootten, two of ye said Enquest, the somme of Thirteene shillings.

I say, Recd.

p me JOHN BANNISTER, Clericum,
Inpredicti Hospit.

The Wardmote seems to have dispensed but little in the way of charity, as the same persons were also charged to distribute the sums named in the following receipts:—

Jan. the 15th, 1613.

Receaued by vs, the Stewarde and poore prisoners in the hole of Wood Street Compter, from the Worpll the Wardmote Inquest of St. Dunstan's in ye West, the some of three shillings for our reliefe, ffor wch wee praise God, and pray for all our good benefactors. iijs.

HENRY MARKS, Steward.

Receiued the 15th of January, 1613, by vs the poore prisoners of Ludgate, from the Wardmote Enquest of the parishe of St. Dunstan-in-the-West, by the hands of Mr. William Shackley and Mr. Richard Wootton, the sum of two shillings and eightpence, for which we praise God, and pray for all or benefactors. ijs. viiid.

ALPHONSE IREMONGER.

The xvth of January, 1613.

Receaued the daie and yeare aboue written by vs, the poore prisoners in the hole of the Pultrie Compter, from the Worll the Wardmote Enquest of St. Dunstan's-in-the-West, the some of Three Shillings, by the hands of William Shackley and Richard Wotton.

For wch wee geue God thanks and daiely prsie for all or good benefactors. EDMOND CATCHES, Steward.

LETITIA'S CHARMS.

VERSES BY CAROLAN, THE BLIND BARD.

Translated from the Irish.

WITH pleasure I sing of the maid,
Whose beauty and wit doth excel;
My Letty, the fairest shall lead—
From beauties shall bear off the bell.

Her neck to the swan I'll compare,
Her face to the brightness of day,
And is he not bless'd who shall share
In the charms her bosom display.

'Tis thus the fair maid I commend,
Whose words are than music more sweet;
No bliss can on woman attend,
But with thee, dear Letty, we meet.

Your beauties should still be my song,
But my glass is devoted to thee,
May the health I wish thee, be long,
And if sick, be love-sick for me.

Carolan died in March, 1738, in his 68th year.

JEST.—Whence is this word derived? A. M.

Stephen Weston says, "The English word 'jest' is from گشت in Persian, and not from 'Gesticulor,' in Johnson; or 'Gesta Romanorum.'"—*Persian Recreations*, 1812, p. 27.

ORIGIN OF JACK THE GIANT KILLER.

THE sheet legends and chap books, which formerly was the business of the Company of flying-stationers, to disseminate every where, are now fast disappearing, the old printers of these matters are all gone, and the fashion of modern reading, is to reject them altogether, so that no printer finds it deserving his attention to produce copies which may be sold at the smallest possible prices.

When our forefathers, the Saxons, came into this island, they found here monuments of an earlier population, as cromlechs, vast entrenchments, and other similar products of immense labour, as well as Roman buildings and towns. With the character and uses of the latter, they were perfectly well acquainted; but they looked with much greater reverence on cromlechs, burrows, and indeed on all earthworks, of which the origin was not very apparent, because their own superstitions, had taught them to attribute such structures to the primeval giants of their mythology, who were objects of dread even to the gods themselves. They believed, that the ground on which they stood was under the immediate protection of beings of a higher order than humanity, who frequented them at the silent hour of night, and whose anger it was perilous to provoke. The Saxons brought with them numberless mythic traditions and stories relating to their gods and heroes, which they had transmitted through ages of which no historical notices remain, and the scene of which, had been successively placed in every country where they had effected a settlement. Many of their legends and stories had thus become located in England, when the introduction of Christianity caused a sudden change in the general belief of the people, and what were merely nothing more than mythic personages, were at length designated as the real heroes of former days, or, as bad spirits were considered as so many devils, or messengers of evil. These mythic traditions still current as romances, continued under altered forms as romances of chivalry, and under various subsequent degradations, were more recently hawked about the towns and villages, through every street, and at every cotter's door, in the degraded category of penny chap-books and nursery tales. Amid these gradations, and in this debased manner, the mighty deeds of the god Thor against the giants of Jotenheim, became transformed into the exploits of Jack the Giant-killer!

With the peasantry, to whom these changes and literary vicissitudes were wholly unknown, the earlier legends continued intimately connected with certain localities, and the names of Woden, Thor, and the rest, were traditionally current, and their stories so frequently handed down, with very slight or little transformation, at periods when they had ceased to be recognised in more cultivated society, or were forgotten amid their refinements. The giant races of the Northern and Teutonic mythology were termed *Jotens* or *Yotens*, in Anglo-Saxon *Eotenas*. To them, the early Anglo-Saxon poetry attributed operations of immense power or remoteness of antiquity—the mounds and earthworks of ancient times, as well as the weapons and other articles found

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Patrick preaching to 'the varmint,' when, according to an Irish rhymester,

> The toads went pop, the frogs went hop
> Slap dash into the water;
> And the snakes committed suicide,
> To save themselves from slaughter.

Confirming, too, by the view in the back ground the fact, that—

> He built a church in Dublin town,
> And on it put a steeple;

is also found on a Dublin trader's token—Richard Greenwood, Merchant, High Street, Dublin; engraved in Snelling's second additional plate to Simon, fig. 7. This unlucky *contre-tems* seems to place it before 1679, the latest date that Dr. Smith has noticed on any other Dublin token; otherwise the probability would be, the now named St. Patrick's pence and halfpence were struck during the seige of Limerick, at the Mint then controlled by Walter Plunkett, with the re-struck gun-money sixpences, designated Hibernias, 1691. On the Ecce Grex pieces, the shield bearing three castles or towers, has induced the presumption they were struck at Dublin, but the same device, the three castles, is upon several of the Limerick trading tokens, of which none are dated later than 1679.

Mr. Lindsay, in his View of the Coinage of Ireland, has placed these pieces to the reign of Charles the First; this the writer imagines has arisen from the deficiency of a due consideration of the general appearance of the coins; it is true, the brass introduced on the copper blank is found on the farthings of that King, and again on the pewter Irish money of James the Second, 1690, but as no record is extant directing the addition of the brass on any intermediate pieces, the finding it on all the St. Patrick's halfpence, seems to appropriate them to the period of the fallen monarch.

Inoculation.—Condamine was a strenuous urger of the benefits to be derived from inoculation; "Determine for yourselves," said he, "but remember, that nature takes one in ten, while art may lose one in a thousand."

Carpet Words.—Amused with the "curious fact about the word Carpet," Current Notes, p. 32, we send the following as additional words, not noticed by Feltham.

Capt	Ape, subst.	Rapt, subst.	Petar
Caret	Aper	Rat	Taper, subst.
Cater	Apert	Pacer	Taper, adj.
Crate	Apter	Pact	Taper, verb.
Ape, verb	Rapt, verb	Pater	Trape.

Pater is as good English as Feltham's "Pera." [This is being peracute on Feltham's adoption of the word.—Ed.]

Cork, April 29. Eliza and Mary N.

The thirty Latin words would be acceptable.—Ed.

Turner and the Appreciation of Modern Art.

An extraordinary value appears of late to be placed on the productions of this Modern English Artist, and there seems to be an increasing anxiety among collectors to possess one or more of his paintings. Turner painted for Mr. John Broadhurst, now of Campden Hill, Kensington, the three well known pictures, Sheerness, or as it is otherwise named, the Guardship at the Nore; the Harbour of Dieppe in 1826; and the Cologne, with boats full of figures, on the Rhine, the tower of St. Martin's Church seen above the City-walls, in 1827. For the first, Turner is said to have received three hundred guineas; and for each of the latter, four hundred guineas.

Some distaste on the part of Mr. Broadhurst, induced him to send them for sale in July, 1828, to Mr. Phillips, in Bond Street, at whose rooms they were bought in for seven hundred pounds. The proprietor not caring about their retention, was disposed to let them go at that sum, and directed his agents, Messrs. Harris, Pearce and Biggs, No. 31, Conduit Street, to effect the sale; advertisements appeared, and while Lord Wharncliffe was hesitating, Mr. Wadmore, then of Chapel Street, Edgeware Road, became the purchaser on August 2nd in that year, of the three pictures for 700*l.* Sixteen years since Mr. Wadmore was desirous of disposing of the Dieppe and the Cologne for eight hundred guineas, giving as a reason his wish to occupy their space with smaller pictures, the proffer was not accepted; and since his decease, Mr. Wadmore's collection of pictures by old Masters and modern English artists was sold by Messrs. Christie and Manson on the 5th and 6th inst. The Cologne produced two thousand guineas, and the Dieppe, 1850 guineas; both bought for Mr. Naylor of Liverpool; and the Sheerness, possibly the best picture of the three, 1530 guineas, bought for Mr. Foster of Birmingham.

In the same sale were three pictures by Thomas Webster, R.A., all painted within the last twenty years; the 'Il Penseroso,' a man seated in the stocks; 'the Dirty Boy,' a beautiful composition of four figures; and the third, 'Sketching from Nature,' painted in 1837. The last represented the artist seated, sketching the portrait of a peasant, in a red cap, an old woman at a fireplace, and three peasants near a window, the scene in reality representing the artist's home, and being the portraits of himself, his father, mother, and sister. The first sold for 250 guineas; the second, for 330 guineas; and the third, for 340 guineas; yet Mr. Wadmore obtained them from the now duly appreciated Royal Academician at thirty guineas each. Such is the result of a just discrimination, and an opportune patronage of the painters of our day.

Errata.—Page 26, col. 2, line 5, for Edinburgh Review, read Blackwood's Magazine. Page 29, for cotters, read collers.

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WILLIS'S CURRENT NOTES.

No. XLII.] "Takes note of what is done— By note, to give and to receive."—SHAKESPEARE. [JUNE, 1854.

ELECTRIC TELEGRAPH IN SEVENTEENTH CENTURY.

FAMIANUS STRADA, in his Prolusiones Academicæ, a series of poetical pieces, written in the names and styles of several of the more eminent Latin poets, printed at Cologne in 1625, refers to an incident so remarkable, that Addison, in the 119th number of the Guardian, 1713, makes it a subject of particular notice. The passage is in these words:—

Strada, in the person of Lucretius, gives an account of a chimerical correspondence between two friends, by the help of a certain loadstone; which had such virtue in it, that if it touched two several needles, when one of the needles so touched began to move, the other, though at never so great a distance, moved at the same time and in the same manner. He tells us, that the two friends, being each of them possessed of one of these needles, made a kind of dial-plate, inscribing it with the four-and-twenty letters, in the same manner as the hours of the day are marked upon the ordinary dial-plate. They then fixed one of the needles on each of these plates, in such a manner that it could move round without impediment, so as to touch any of the four-and-twenty letters. Upon their separating from one another into distant countries, they agreed to withdraw themselves punctually into their closets at a certain hour of the day, and to converse with one another by means of this their invention. Accordingly, when they were some hundred miles asunder, each of them shut himself up in his closet at the time appointed, and immediately cast his eye upon his dial-plate. If he had a mind to write any thing to his friend, he directed his needle to every letter that formed the words which he had occasion for, making a little pause at the end of every word or sentence to avoid confusion. The friend in the meanwhile saw his own sympathetic needle moving of itself to every letter which that of his correspondent pointed at. By this means they talked together across a whole continent, and conveyed their thoughts to one another in an instant over cities or mountains, seas or deserts.

Substituting a set of connecting wires for the "loadstone" of the above paragraph, you have here the whole working of the electric telegraph as realised in modern times, shadowed forth in the fancies of a poet, more than two hundred years ago; thus confirming the saying of the wise man, "there is no new thing under the sun."

Brechin. N.

WORLIDGE.—The Gems from the Antique, which bear the name of Thomas Worlidge, were principally etched by George Powle, then an apprentice to that artist.

FIRST ENGLISH VISIT TO HERACLEA.

THE following letter, as it affords much interesting detail relative to the condition of Heraclea, or Herculaneum, is also evidence of the earliest date when any of our countrymen ventured within its ruins.

"Naples, May 12, 1730.

"—— The same day I accompanied my friend to a village called Resina, about six miles from this city, and three miles from the foot of Mount Vesuvius. The occasion was this: Dr. Hay, an elderly gentleman, who had several times made the tour of Italy, and who had resided here, from London, nine years, told us one evening in conversation, that in this village called Resina, within a court-yard, was a well nearly one hundred feet deep, and that just at the surface of the water was an entrance into a city, or large town, where we might see streets, palaces, and part of an amphitheatre. You may imagine how this was received by us, who had never heard the least mention of such a discovery, and how improbable to us it must have appeared. Dr. Hay, however, insisted on the truth of it, and informed us, that about fifteen years since, happening to lodge at Portici, near, or within half a mile of the said village, and being curious in searching after antiquities, he found workmen employed by the Duke de Boufflers, who had accidentally made this discovery, and that everything at that time being made commodious, he, Dr. Hay, had the curiosity to descend by a ladder of ropes, but did not venture himself among the ruins.*

"In our way thither we called at the house of an English gentleman, who accompanied us, but being somewhat late, and the seeming impossibility of the

* The city of Heraclea, that was founded sixty years before the siege of Troy, after enduring for 1420 years, was destroyed by an earthquake and an eruption from Mount Vesuvius, in the first year of the Emperor Titus, on August 24th, A.D. 79. Partial discoveries of stone, some short time before 1684, induced other researches, which led to further results in 1689; but the discovery referred to, by Dr. Hay, was in 1711, by the Prince D'Elbœuf, not the Duke de Boufflers; and most interesting particulars are embodied in the Marquis de Venuti's account of the discovery by him of the ancient theatre at Heraclea in 1738. This account notices facts quite confirmatory of the letter; nothing, however, is known to the Editor, of T. E., whose initials are attached to the original. Of Venuti's volume, dated Brixiæ, die xvi. Martii 1748, there is a translation by Wickes Skurray, printed for R. Baldwin, jun., at the Rose, in Paternoster Row, 1750, 8vo., but is now excessively difficult to procure.

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thing having almost persuaded them the Doctor had deceived them, my friends seemed inclined to leave the affair on that footing, but, having a more ardent curiosity, I told them, that as we were within a mile of the place, it would be a pity not to have it in our power either to confirm or to confute the account; so, with much persuasion, away we went.

"When we arrived at the spot, it proved to be a well in a yard belonging to a nest of miserable houses, and being Sunday, every one was idle, so that we had at least a hundred men, women, and children surrounding us. You may imagine how surprising it was to them to see ten well-dressed foreigners entering their yard, and hovering about their well. I enquired about the truth of the story, and was answered that, about fifteen years ago, the Duke de Boufflers had employed men to dig, and that they had found not only many fine statues, part of which I saw, but also immense riches. Upon this, I ordered a rope to be procured to let me down, but, as we were all taken for a parcel of mad-men, I was little regarded. The people, however, perceiving we were in earnest, procured us a rope, with which we measured the depth of the well, and found it just ninety-one feet.

"Who should go down first was the question, when I told them I would; but the general opinion being that a stranger could not find the place, we, with much difficulty, hired a man who had been down some time since to cleanse the well, to go first, in order to receive us. The fellow descending about eighty feet, landed, and then we sent him down a number of torches, after which Mr. Blackhall, a young gentleman, went down; after him your humble servant, and next Mr. Atwell, a member of the Royal Society, and my Lord Cooper's* governor, but no others of our party would venture down. I must own they had, on their side, good reason, for the very look of it is terrible indeed.

"After we were all three down, we went in pursuit of discovery, and found a number of ruinated houses, with their several passages, doors, etc., which appeared to us like a town fallen in by the undermining it. In some places the pilasters, which were of marble, and others of brick, remained upright, and others were reversed. I measured one pilaster of brick that was two feet nine inches wide, and another piece of brick-work above thirteen feet long. Some of the bricks were flat like tiles, and between them was very little mortar. There were others almost as thick as English bricks, and in another place was the ancient *opus reticulatum*.

"In some places the pavement was of marble, in large slabs, and in others, it was every way exactly as it is made now. There was in some places a sort of plaster, half an inch thick, remaining on the brick. Many pieces of wood burned to a coal, and which cut like a piece of clay, was observable in places; and there were the remains of an earthen trough, that, I presume, served to carry water. I found two capitals of the Corinthian order, and, of the same order, one very fine capital of a pilaster, with an entire case about it, fifteen inches in diameter. Also a large slab of marble, imposts, and window-stools of marble, which remained in the same situation as they stood originally; a large piece of a second and third *faccia*, of the Corinthian order, of white marble; a pillar of red marble; a staircase of ten steps of stone, one foot deep, and two feet wide, besides vast quantities of bricks and marble confusedly jumbled together.

"I observed that the tops and sides of this ruin are either of bricks and pieces of marble in ruins, or else of a sort of loam or clay, that, to me, is sufficient evidence this city was swallowed up by an earthquake, and not by an eruption from Mount Vesuvius, for if it had I should doubtless have seen some of the calcined matter; besides, how preposterous it is for any one to imagine that there should have been matter enough in the mountain to cover a city eighty feet in thickness!

"The ruins are very intricate, insomuch that we lost our way, and found ourselves in a real labyrinth; the further we went, the more we were embarrassed, so that our guide began to stamp and roar with fear; and indeed it was not very agreeable, for the place being damp, our torches would not burn without a number of them being put together, and as the place was close, and the weather hot, we were nearly suffocated. I don't know what apprehensions my comrades had, but I thought our friends above, when they saw we did not quickly return, would have sent down after us, and as I did not know at what distance we were from the entrance, I was not certain of escaping suffocation; for had our lights been extinguished, we were in such a prodigious sweat, the damp would have been certain death to us. However, after having rambled nearly half an hour, we felt the air, arrived at the entrance, and from thence were, by the people of the upper region, hauled up, all covered with dust and sweat, and were received, one after another, with a loud huzza, as if we were risen from the dead.

"We are the first Englishmen that ever made the descent, and indeed I would have made it even at the cost of a considerable sum. Next week I shall go down alone, to fetch up some things I observed there, and which I did not think proper to take before.

"Yours, T. E."

* Anthony Ashley Cooper, third Earl of Shaftesbury, died at Naples, Feb. 15, 1712-13, and was succeeded by his only son, of the same name, the fourth Earl, the person here alluded to. He died May 21, 1771.

Mr. C. Sturges, in a letter to Granger, dated Ealing, July 12, 1773, writes—

"Have you a print of Dr. Atwell, engraved by Faber, before he was in orders? I suppose you know he travelled with the late Lord Cowper?"

The print referred to must have been an anonymous private plate, unknown to Bromley or Noble, nor has it fallen under the writer's cognizance.

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Faussett Collection of Antiquities.

The recent case of the rejection of these Anglo-Saxon Antiquities by the Trustees of the British Museum, is one of the latest and strongest evidences of the great mischief arising from the absurd constitution of the present board of management. Of its incompetency there are numerous instances, and Parliament must soon be awakened to the necessity of reconstructing it upon a more rational and systematic basis. This opinion will be conclusively adopted by any person who may peruse Mr. C. Roach Smith's most eloquent and forcible exposé of all the circumstances attending the proffer of this unrivalled collection by the executors of the late Dr. Faussett, for the enriching of our National Museum, at so low an amount of cost, that dealers in such articles would gladly have become the purchasers at the price named. Mr. Smith's statement is embodied in the recently issued fourth portion of his *Collectanea Antiqua*, but as there has been considerable interest excited by the result of this untoward affair, many applications for the paper exclusively relating to the Faussett Antiquities have been made to him; and that distinguished antiquary, determined to comply with the eager call thus spontaneously expressed, has printed it separately. A copy has been forwarded to the writer; and applications should be addressed to Mr. Smith, 5, Liverpool-street, Bishopsgate-street, whose courtesy will doubtless be as cheerfully shown on this, as on many other occasions.

The Faussett Manuscripts descriptive of this highly interesting and valuable collection, deposited at Liverpool, now never to enrich this metropolis, are under the arrangement and editorial supervision of Mr. C. Roach Smith, for immediate publication.

Anti-High Art.

Shakespeare's Puck Elucidated.

Dr. Bell, in his "Shakespeare's Puck and his Folkslore, illustrated, more especially from the Earliest Rites of Northern Europe, and the Wends," a volume unpublished, or rather "sold only by the Author," has most deeply and learnedly defined the etymology and traces of the northern German *Peze*, spirits which were in every respect like our own Robin Goodfellow,* "famoused in every old woman's chronicle," and has also shewn that the Devonshire and Scottish Pixies are a regular plural from the German Puchs. "*Füchs*, and similar words made by the regular forms of Teutonic grammar, their plural as *Füchse*, and their feminines. *Füchsin*, this latter we have transferred to our dictionaries exactly as pronounced at Dresden or Leipzig, *Vixen*, a she fox: so by analogy, Püchs makes its plural as *Püchse*, phonically *Pixie*."

* Dr. Bell, at p. 188, refers to Ben Jonson's Pranks of Puck, the old ballad with the laughing burden, "Ho, ho, ho!" As this merry ditty was certainly well known in 1587, or before, Ben Jonson, who was born in 1574, has but little chance of being considered the author.

The sixth and concluding chapter is wholly occupied in defining the attributes of the Wendic Berstuck, or Waldschrat, here shown, a bronze figure, with runic inscriptions, one of the Rhetra idols, discovered at Prilwitz, at no great distance from the Baltic Sea, between the years 1687 and 1697, and now extant in the collection of the Grand Duke of Mecklenberg Strelitz. Mr. Douce has already noticed this and the other idols as having been originally placed in the temple of Radegast, at Rhetra, that was wholly destroyed in the time of Charlemagne.*

The author hints the conjecture, that from the many concurring points in the classic and northern mythologies, a very probable derivation of the Roman name of Satyr, that neither themselves nor their latest elucidators have satisfactorily solved, might be readily deduced from the Asa-Tyr of the Edda, as a satyr. From the Runic characters Su, or Zu, on this bronze, and considered as the first syllable of the well-known high title of Zu-pan, Dr. Bell, by a very copious discussion, based on notices in the early rhyming chronicles, and the language of the olden day, aims at the establishing this figure as representing the classical satyr, the Pan of the ancients, and hence the origin and nature of our Puck divinities and Robin Goodfellows. So the Fairy, in Shakespeare's Midsummer Night's Dream, asks the Elfin—

> "Either I mistake your shape and making quite,
> Or else you are that shrewd and knavish sprite
> Called Robin Goodfellow: are you not he?"
>
> Act ii. sc. 1.

The volume is replete with much to interest the archæological reader; much that unveils many passages of surpassing interest in our ballad lore, and characters familiar in our nursery tales, the objects of wonderment in our childhood; and as the author promises many more conformities in other particulars of the classic myths with the Tales of the Edda, as well as with our own vernacular superstitions, we sincerely wish he may obtain sufficient encouragement to a speedy production of the second volume.

* Archæologia, 1827, vol. xxi. p. 86.

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Spanish Funeral Customs. — Will any of your numerous correspondents kindly inform me, from what Spanish poet the following lines are translated, and whether that most beautiful of old English customs, the strewing flowers over the graves of the dead, is, or was, a national custom also in Spain, as the lines would intimate?

Toll not the bell of death for me,
When I am dead;
Strew not the flow'ry wreath o'er me,
On my cold bed:
Let friendship's sacred tear
On my fresh grave appear,
Gemming with pearls my bier,
When I am dead:
No dazzling proud array
Of pageantry display,
My fate to spread.

Leicester. William Kelly.

The Divining Rod.

Divination by the rod or wand is mentioned in the prophecy of Ezekiel, and in Hosea, iv. 12; the Jews are reproached with being infected with the like superstition.

Not only the Chaldeans used rods for divination, but almost every nation that has pretended to that science has practised the same method. Herodotus notices it as a custom of the Alani, and Tacitus, as among those of the old Germans.

Dr. Henry tells us, that after the Anglo-Saxons and Danes embraced the Christian religion, the clergy were by the canons* commanded to preach very frequently against diviners, auguries, omens, charms, incantations, and all the filth of the wicked, and dotages of the Gentiles.† Yet the vulgar notions still prevalent of the hazel's tendency to indicate the presence of water, coal, and minerals in the earth, is evidently a vestige of this rod divination.

The virgula divina, or baculus divinatorius, is a forked branch of the white thorn or hazel, cut off in the form of the letter Y; and the method of using it by those who pretend to discover mines and springs underground, is, the person who bears it, shaftwise to the breast, walking very slowly over the places where he suspects mines or springs may be, the effluvia exhaling from the metals, or vapour from the water, makes it dip or incline, and is indicative of a discovery. This is the most lucid explanation that has been advanced; a writer in the reign of King James the First, observes—

No man can tell why forked sticks of hazel, (rather than sticks of other trees, growing upon the very same places) are fit to show the places where the veines of gold and silver are; the sticke bending itselfe in the places, at the bottom, where the same veines are.‡

Lilly appears to have been early imbued with the belief of the virtues of the hazel rod; but in one instance seems to have been baffled in the solution. He relates the following adventure, as 'an accident, and as something remarkable' that happened to him late in 1634.

Davy Ramsey, his Majesty's clock-maker, had been informed there was a great quantity of treasure buried in the cloyster of Westminster Abbey. He acquaints Williams, Bishop of London, then Dean, therewith; the Dean gave him liberty to search, with this proviso, that if any was discovered, his church should have a share. Davy Ramsey finds out one John Scott, who lived in Pudding-lane, and had been sometime a page or such like to the Lord Norris; and pretended the use of the Mosaical rods, to asist him herein: I was desired to join with him, and consented. One winter's night, David Ramsey, who brought an half quartern sack to put the treasure in, with several gentlemen, myself and Scott, entered the cloysters. We played the hazel-rod round about the cloyster; and upon the west side the rods turned one over another, an argument that the treasure was there. The labourers digged at least six feet deep, and then we met with a coffin, but, in regard it was not heavy, we did not open, which we afterwards much repented.

From the cloysters we went into the abbey-church, where upon a sudden, so fierce, so high, so blustering and loud a wind did rise, there being no wind when we began, that we verily believed the west-end of the church would have fallen upon us: our rods would not move at all; the candles and torches, all but one, were extinguished, or burned very dimly. John Scott, my partner, was amazed, looked pale, and knew not what to think, or do, until I gave directions and command to dismiss the Dæmons, which when done, all was again quiet, and each man late at night, about twelve o'clock, returned unto his lodging. I could never since be induced to join with any in such like actions.

The true miscarriage of the business was by reason of so many people being present at the operation; for there was above thirty, some laughing, others deriding us; so that if we had not dismissed the Dæmons, I believe most part of the abbey-church had been blown down. Secrecy and intelligent operators, with a strong confidence and knowledge of what they are doing, are best for this work.*

Butler, in his Hudibras, made Lilly the prototype of his Sydrophel, and appears to allude to this incident in the couplet—

And with his magic rod could sound,
Where hidden treasure could be found.

The belief in the virtues of the white thorn or hazel stick still lingers, and recently a Narrative of Practical Experiments with the Dowsing Fork, or Divining-rod, as successfully practised in Somersetshire, by Francis Phippen, has been published, fully asserting the discovery by that means of water, coal, and minerals in the earth.

Worcester. J. M. G.

* Johnson's Ecclesiastical Canons, under the year 747, ch. iii.

† History of Great Britain, vol. ii. p. 550.

‡ Living Library, or Historical Meditations, 1621, fol. p. 283.

* Lives of Lilly and Ashmole, edit. 1774, 8vo. pp. 47-48.

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Vabalathus Ucrimdr.

Mr. Brown's explanation of the word Ucrimdr I believe to be correct; but it is not now brought forward for the first time, as he would seem to think. When the same question was asked, *Notes and Queries*, vol. iv. p. 255, I answered it by reviving, in the same volume, at p. 427, the explanation given for the first time, so far as I know, by the Rev. George North,* who stated, that from the Arabic word karama, honoravit, was derived a word ukrim, or ukrima, honoratus. I afterwards found that the word وقر UKR was the correct one, as Mr. Brown has said; I, however, did not attempt to explain MDR, and in this Mr. Brown is probably correct.

I am rather doubtful as to whether, in the time of Aurelian, names were given from personal qualities or dispositions, whatever may have beenethe case in early times; and I also think it is quit unnecessary, in analysing the name of Vaballathus, to take into account what is evidently the Roman termination. Besides this, to correspond to the THUS ending the names of Vaballathus and his supposed father Odenathus, we should have, not توس, but طوس. The native names, it is most probable, were Ouaballath, Oudenath—or rather, perhaps, Ouaballatho, Oudenatho, as the old Arabic names, such as are found in the Sinaitic inscriptions, all end in u, و, with which the *nunciation* of the nominative appears to be connected.

For some other particulars as to the etymology of these names, I may be permitted to refer to the extracts from M. de Longperier, inserted in *Notes and Queries*, vol. v. p. 149.

There is another point about the coins of Vaballathus to be cleared up, the word, or words, CPWIAC sometimes CPIAC. I have sometimes conjectured CP to be an abbreviation of CWTHP, preserver; but I doubt this, and cannot explain the rest.

I have written Vaballathus, rather than Vabalathus, in accordance with the Alexandrian coins, but it is of no importance which form is employed.

Clifton. W. H. Scott.

The word Ucrimdr I do not remember to have seen in print until last April, in Current Notes; I am, however, happy to find my interpretation is satisfactory to an Oriental scholar.

Mr. Scott's criticisms on Vabalathus induce the following remarks:—In the eastern tales, or romances, the greater number of which are doubtless of a date considerably posterior to the time of Zenobia, we find frequent mention made of names given to persons of mature age, and corresponding with their qualities and dispositions; as in the history of Abderaim (Mogul Tales), recited by Mouiad, whose father was called "Kedhah, the liar," on account of the wonderful tales he told of himself.

The termination *us* is not originally Roman, but Sanscrit. In putting *tus* as the orthography for توس I have been negligent, it ought to be written *thus*, according to the orthography of Castell, who very justly makes ث equivalent to the Hebrew ת th. But, suppose *us* to be a Latin termination, and that Vabalat is a noun from the verb Vabal; ought not Ucrimdr to have been written Ucrimdrus, seeing that it is a compound noun, and put in opposition with Vabalathus? I have translated a number of the Mukatteb inscriptions, and find but two or three names of persons, none of them ending in *tus* or *thus*. The names I have found are *Raft*, *Jallad*, *Nath* (*Nathan*), and *Hafi*. I do not find that I am wrong in Vabalathus. Odenathus was never supposed to be the father of Vabalathus.

As regards CPIAC, I think we shall find the Greek Ευρια and Latin Syrius to be derived from the Arabic سريان *suryan*, Syrian; سري *sari*, a prince; سر *sar*, the head or chief. Assyria, the chief kingdom in the world, *i. e.* in the time of Ashur (see *Genesis* x. 11.), or, as it is inscribed on the Nimroud bricks, Aythr.

Southwick Vicarage, June 10. T. R. Brown.

* Compiler of the Sale Catalogue of the *Museum Meadianum*, 1755. See the description of the denarius of Vabalathus, p. 97.

Muscovite Passport to Everlasting Life.

Before burial the Muscovites kiss the corpse, or coffin, and the priest places between the fingers of the deceased a piece of paper, as a testimonial or pass for his introduction into the other world. This passport, signed by the Patriarch, is sold by the priest. The form thus—

We whose names are hereunto subscribed ———, the patriarch or metropolitan, and ———, the priest of the city of ———, do make known and certify by these presents, that the bearer of these our letters hath always lived among us like a good Christian, professing the Greek religion; and though he hath committed some sins, yet he hath confessed the same, and received absolution, and taken the communion for the remission of his sins, hath honoured God and his saints, hath said his prayers, and fasted on the hours and days appointed by the church, and hath carried himself so well towards me, his confessor, that I have no reason to complain of him, nor to deny him the absolution of his sins. In witness whereof we have given him the present testimonial, to the end that, upon sight thereof, St. Peter may open to him the gate of everlasting bliss.

The coffin is then closed and deposited in the grave, the face eastward. They mourn forty days, and feast on the third, because then the face is disfigured; again on the seventh, because the body then begins to putrify; and thirdly, on the twentieth, because then the heart corrupts. Some relations erect huts, and cover the graves with mats, because in the morning and in the evening, for six weeks, the priest prays over the buried dead.

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EOTENS OR GIANTS.—In that admirably humourous drama, Beaumont and Fletcher's *Knight of the Burning Pestle*, 1613, is a curious mention of the old gigantic race, alluded to in Current Notes, p. 41. It shows that their Teutonic name was at that period a familiar household word. The adventurous Rafe, in the first act of the play, is seen "like a grocer in 's shop, reading Palmerin of England," and lauding the true knights, who protect damsels and destroy giants; the citizen's wife chimes in with "they say the king of Portugall cannot sit at his meat, but the Gyants and the Ettins will come and snatch it from him."

F. W. FAIRHOLT.

MASQUERADE OF DIVINITY.

POPE Julius the Third, who held the Papal See from 1550 to 1555, one day being oppressed by the sultriness of the weather retired into a summer-house in his garden, and for coolness stripped himself of his clothing; at that juncture two Cardinals came to his villa, and ordering them to be admitted, he obliged them without further ceremony to divest themselves of their habiliments and appear in the same state of nudity with himself. Having done so, the Pontiff asked them what they imagined the people would say of them supposing they should walk through the public streets in their then condition, and take a few turns in the Camp of Florus? "Why, no doubt," replied the Cardinals, "they would take us for knaves or fools, and stone us into the bargain." "Then," said Pope Julius, "it is our habits alone that preserve us from the character of knaves and fools; of what vast obligations are we under, my reverend brethren, to the masquerade of divinity!"

GREAT EFFECTS FROM LITTLE CAUSES.

POPE INNOCENT X. had an implacable hatred of the French, that he evinced on all occasions, and persecuted the family of his predecessor, Pope Urban VIII., with the most deadly ire. The immediate cause Amelot de la Houssaie thus explains:—

While Cardinal Barberini, Pope Urban's nephew, was legate in France, he went to see the curious library and collections of the Sieur de Moustier, when Monsignor Pamphilio, who attended, slipped a small but rare volume into his pocket. As they were leaving, the legate, who had observed the transaction, closed the door, and desired De Moustier to examine whether he had lost any book; he immediately missed the stolen one. The Cardinal bid him search all his train; but Pamphilio resisting to be examined, they came to blows, but De Moustier becoming the victor, by the prelate's being encumbered in his long habit, beat him severely, and found the book in his possession.—*Mémoires Historiques*, vol. i. p. 362.

The Barberini, or, as now named, the Portland Vase, in the British Museum, was the property of Pope Urban.

M. F.

MERRY JESTS.

From a Manuscript temp. King Charles the First.

ON a time, a merry fellowe being brought before Sir Stephen Soame, in London, for a common drunkard, and standing between him and the constable, Sir Stephen sharply reproued him, tould him it was his dayly custome to bee drunk, and that hee was soe att the present. Noe! quoth the fellow, I am not nowe drunk, but I confess myselfe to bee betwixt hawke and busard.

A country man walkinge in Westminster yard, and seeing the lawyers come flockinge out of the hall, asked, what they were? Lawyers! answered one. Oh Lord! quoth the countryman, how can this citty endure soe many lawyers, for we have but one about us, and he troubles all our country.

Dr. Harvey of Cambridge beinge piouslie given, made an excellent way or causey, three or four miles long, joining to Cambridge, and often viewinge the workmen, a merry gentleman calls to him, Mr. Doctor! Mr. Doctor! this is not the way to heaven. Surely, Sir, I think soe, replied Dr. Harvey, for if it had, I feare, I should not have met you here.

A fellow condemned to have his ears cut off, and being brought to the pillory, the executioner looking for them, found none, and turning to the spectators, tould them hee was disappointed, for his ears were gone. Hee who was condemned, replyed, Sirra! I am not bound to find you ears.

A drunkard being threatened to be sent to prison, often repeated, his worship was a wise justice. On the next morning, being again called, and rebuked for his beinge drunk, insomuch that the night before, he had often tould him, hee was a wise justice. "Nay! then," answered he, "if I said so, I was drunke indeed."

One being afeared of going to sea, it was demanded, why he was soe; aunswered, "because soe many men were drown'd." "Then," quoth the other, "are you not afeared of goeing to bed, considering the farre greater number die in their beds?"

ORIGIN OF THE TURKISH SYMBOL, THE CRESCENT.

THE Crescent was the symbol of the City of Byzantium, now Constantinople, and was adopted by the Turks. The device is of very early origin, as appears from coins, and is traditionally said to have taken its rise from an event thus related by a native of Byzantium:—

Philip of Macedon, father of Alexander the Great, meeting with bold resistance while besieging Byzantium, directed his engineers during the darkness of the night to undermine the walls; fortunately for the besieged, a young moon suddenly appearing discovered the purpose of the besiegers, and the design failed. The Byzantines, in acknowledgment, erected a statue to Diana, and the Crescent became the symbol of their state.

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Monumental Inscription at Bardwell.

On a slab within the altar-rail at Bardwell Church, in Suffolk, is the following curious epitaph in Greek; but no name or date. It is supposed to refer to some former incumbent of Bardwell, probably the Rev. Thomas Tuer, who was buried there Dec. 29, 1708, and of whom there is no other memorial.

36, Lincoln's Inn Fields, May 30. G. E. Adams.

Ἄξιον ἄνδρα κόλου λαμπροῦ εἴ τίς τινα ζητεῖ
Ἐνθαδε τοιούτου ἀνθρώπου σῶμα καθεύδει.
Οὗτος λατρευτὴς ἦ τοιῷ θεῶιο· ἀληθοῦς
Τούς τε γονεῖς τίμα καὶ τίμα τὸν Βασιλῆα,
Φίλτατος ἦ φίλων οὗτος βέλτιστος ἀδελφῶν,
Οὗτος ἀνὴρ ἦ τῶν ἀνδρῶν μὲν φίλος ἀπάντων
Μᾶλλον δὲ πτωχῶν οἷς ποικίλα δῶρα ἔδωκε.
Ζῶς ὧν ἦ τοῖος τοῖος τε θνηξόμενος τε.
Μέχρι ἕως ἦ γὰρ πνεῦμ' αὐτοῦ ὕστατον ἐκπνῶν
Ὡς ἔφατ' ἀντιβολῶν ἐμὲ Κύριέ μου ἐλέησον.
Εἰ ζῶ ἦ θνήσκω τὸ θέλημα θεοῖο γινέσθω—
Εἰ οὖν ἦν ὄντως τούτου θάνατός τε βίος τε,
Οὗτος ἕτοιμος ἔη θανατῶ ἀγαπῆς διὰ ἔργα
Ἄξιος εὖ τε πόλου διὰ ΤΟΥ ΣΩΤΗΡΟΣ ΙΗΣΟΥ.

Literal Translation.

If any one seeks for a man worthy of the shining heaven, here rests the body of such an one.
This man was the servant of God: he truly both honoured his parents and honoured his king.
He was the dearest of friends, and the best of men: he was the friend of all men, especially the poor, to whom he gave various gifts.
He died as he lived: so that, up to the time he drew his last breath, he said,

> "Beholding me, O Lord, have mercy on me!
> Whether I live or die, God's will be done."

If, therefore, he was ready for death, through his deeds of love, he was worthy of heaven, through our Saviour, Jesus Christ.

Error respecting Cromwell's Death.

The Protector was, on August 12, 1658, while at Hampton Court, taken ill of a fever, and was brought to Whitehall, where he died on September 3rd. Several historians state, that 'on the day he died, there happened the greatest storm of wind that was ever known.' Clarendon also, by mistake, reiterates that assertion, but it is erroneous, and has become one of those popular delusions which may fairly be classed with household words. Anthony Wood, in his diary, under August 30th, notices—

Munday, a terrible raging wind happen'd, which did much hurt. Dennis Bond, a great Olivarian and anti-monarchist, died on that day, and then the devil took Bond for Oliver's appearance.

Sept. 3. Oliver Cromwell the Protector died. This I set down, because some writers tell us, that he was hurried away by the devill in the wind before mention'd.

Edinburgh. C. M.

Human Figures with Wings.—On many ancient statues and sculpture, and on many of the Greek and Roman coins, winged figures are frequently represented. When did the custom obtain prevalence?

L. M.

The fashion, or custom, to endow human figures with wings, is more recent than the time of Homer, in whose Iliad, viii. 398, and xi. 183, the gold-winged Iris, *κρυσοπτερος*, admits of many interpretations. Even the monsters of Hesiod's Theogony are without wings, and it was, as it seems, after the connection with the east, that this animal addition to the human form became customary in Greece.

Birth-place of Cervantes.

In Spain, at every step, the traveller finds sufficient to excite the most melancholy reflections. Dr. Bowring, when in the Peninsula in 1819, went to Alcalá de Henares, the birth-place of Cervantes, the writer of the everywhere known adventures of Don Quixote. He sought for the house in which he was born, but was told it had been destroyed that a herd of friars might enlarge their kitchen-garden! and his enquiry respecting the manuscripts of Ximenes Cisneros elicited a conclusive reply: they had been cut up for sky-rocket cases to celebrate the arrival of some worthless grandee.

Since the certainty of Alcalá de Henares being the birth-place of Cervantes has been fully proved, numerous transcripts have been made of the entry of his baptism, October 9, 1547, at p. 192, in the parish records, the oldest of the registries in the Church of St. Mary Mayor; yet it is singular that no one has observed the fact, the father's name is there registered as "Carvantes."

Among the ecclesiastical documents at Tarragona, examined by Fray Jayme Villanueva, was a mass of letters addressed to the Cabildo, in 1614, relating various atrocious acts of robbery and murder perpetrated by Roque Guinart and his band (see Don Quixote, vol. iv., part 2, cap. 60,) and imploring their assistance to rid the country of those freebooters. Cervantes appears to have immediately availed himself of the facts, as the second part of Don Quixote was printed in 1615. Cervantes died in Spain, on the same day that Shakespeare died in England, April 23, 1616.

R. T. M.

Milton Statue.—Many years since I remember a statue of Milton in Vauxhall Gardens. Was it by Roubiliac, by whom the Handel statue was executed? and where is it now?

J. L. S.

The Milton was a cast in lead, and painted. Early in the morning of Thursday, December 27th, 1810, some person or persons made their way into the gardens and mutilated the statue by breaking off the legs and one of the arms. It is supposed the watch in the grounds disturbed them, as the broken parts were all they carried off.

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Spoliation of Manuscript Records.

The keepers of the early records have in many instances been themselves the destroyers of some of the highest consequence. In the Cathedral library, Exeter, is deposited the manuscript entitled or known as 'The Exon Domesday,' and in 1810, while being examined, it was discovered that a leaf had been torn out; when a note of the circumstance was made at the time. Subsequently Mr. Trevelyan called to see the book, and honourably produced the missing leaf from his pocket. It transpired that the leaf had descended to him from Dean Willoughby, who was Dean of Exeter in the time of King Henry the Eighth, and who had no doubt abstracted the leaf in question. Thus a spoliation at the era of the Reformation, was restored at a much later period.

Let any one examine the volumes of Royal signatures among the Musgrave Collections in the British Museum, and it will then be apparent how wickedly very many letters patent and other records have been mutilated, for the puerile object of simply possessing an autograph.

Poetical Sign.—In a well-known country town where four inns were already established, the Bear, the Angel, the Ship, and the Three Cups, a fifth was successfully added, the White Horse, having under the sign, the following bold lines:—

"My White Horse shall bite the Bear,
And make the Angel fly;
Shall turn the Ship her bottom up,
And drink the Three Cups dry!"

White Horse at Cherwell.—The following may interest some reader of Current Notes. T. P.

Christopher Alsop, M.A., who about the year 1770, planned and caused to be made the figure of the White Horse, at Cherwell, an object that has greatly interested travellers on the Bath road; died early in March, 1816, at Calne, in Wiltshire, in his 85th year.

Pricking in the Old Hat.

The Chamberlain's Account for this borough for the years 1749-50, has the following entry—

Paid for prosecuting one Richardson, and others, sharpers, by pricking at a game, called Pricking in the Old Hat, 6*s.* 10*d.*

Can any of your correspondents explain the nature of this game? Neither Brand nor Hone mention it; both, however, mention a game called 'Pricking at the Belt,' or girdle, named also playing at 'Fast and Loose,' and described by Brand* as 'a cheating game, much practised by the gipsies in the time of Shakespeare.'

I presume 'Pricking in the Old Hat' must have been somewhat similar in character.

Leicester. William Kelly.

* Popular Antiquities, edit. 1813, vol. ii. p. 300.

Escroquer.—Current Notes, vol. iv. p. 10. The note relative to Herrard follows the extract from *Perroniana*, p. 39; in the folio edition of Richelet, printed at Rouen, 1719, fol. vol. i. p. 532; thus:—

Le fils de François Herrard de Vitri a escroqué dix loüis d'or à M. Richelet, et ce faquin au lieu de cacher la conduite de son fils, en rendant ce qu'il avoit lâchement escroqué, a l'insolence d'approuver, et de remercier par un sot billet Monsieur Richelet de sa générosité.

Dorchester Church.

Anthony Wood in his Diary, under May 20, 1659, mentions the following interesting fact, in relation to the town of Dorchester.

At Dorchester, and thence to Warborow, to the house of Adam Hobbes, a farmer, to desire leave to see a book in his hands, containing matters relating to the church of Dorchester. He denied him the sight of it, but Hobbes being acquainted with Thomas Rowney, an attorney of Oxon, A.W. persuaded him to leave it in his hands for my use, which he did the next mercate day that he came to Oxon. 'Twas a book in quarto, written in parchment, in the reign, I think, of Qu. Elizabeth, and in it he saw the large will of Richard Beauforest, dated July 18, 1554, and proved on June 8, 1555; whereby he gives the abbey church of Dorchester, which he had bought of the king, to the towne of Dorchester.

C. W.

Man's life is an hour-glasse that being runne,
Concludes the hour of joy, and so is donne.

Carpet Words.—The capacity of Feltham's carpet-bag seems to be something like the conjuror's inexhaustible bottle. We forward forty or more Latin words, which may be added to the English already noticed:—

Capte	Aper	Pacte	Preca
Caret	Apte	Par	Precat
Carpe	Arce	Parce	Epar
Cera	Arcet	Parcet	Erat
Cetra	Arte	Pare	Et
Creat	At	Paret	Tace
Crepat	Ater	Parte	Te
A	Rape	Pater	Ter.
Ac	Rapte	Per	
Acer, subst.	Re	Pera	
Acer, adject.	Pace	Petra	

Cork, May 27. Eliza and Mary N.

To Correspondents.

Graham.—The Earldom of Kerry passed, on the death of his cousin, in 1818, to the present Marquis of Lansdowne; whose eldest son, Thomas Fitz-Maurice, by courtesy Earl of Kerry, died in 1836.

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WILLIS'S CURRENT NOTES.

No. XLIII.] "Takes note of what is done— By note, to give and to receive."—SHAKESPEARE. [JULY, 1854.

INEDITED LETTERS OF COLERIDGE.

THE first two were addressed to William Mudford, editor of the Courier evening newspaper. The three last to Thomas Hurst, bookseller and publisher. Queen Caroline died at Hammersmith, August 7th, 1821. This fact identifies the period of the first two letters, which are otherwise undated; they refer to his Lectures on Shakespeare in that year.

DEAR SIR,—I have written a column or more on the character of the late Queen, in connection with the prevailing tendency among a numerous party, to asperse their superiors. I hope you will be pleased with it. There are two pages more which you may depend on being left at the Courier Office, before six o'clock to-morrow evening. I assure you, that my main wish for having the *Courier* sent me, proceeds from the conviction that in reading it, few days could pass in which something would not suggest itself to me, though but a paragraph of a dozen lines, which I might as well write as talk, and which, might yet be occasionally useful to you, more so perhaps than *set* articles.

I enclose for your kind acceptance, tickets for my two Courses of Lectures;* and at the same time, enclose an advertisement, which I should be glad to have inserted in Monday and Wednesday's *Couriers*. I hope that Mr. Street will be so good as to let my Prospectus appear. Alas! dear sir, these Lectures are my only resource. I have worked hard, very hard, for the last years of my life, but from Literature as Publication, I cannot gain even *Bread*.

We dine on Sundays at half-past four, and should be happy if you would take a family dinner with us, when you are not better, or more agreeably engaged.

Your obliged,
S. T. COLERIDGE.

MY DEAR SIR,—I hope you will come and give the farewell shake by the hand to my Shakespeare. The Romeo and Juliet† pleased me even beyond my anticipation; but alas! scanty are my audiences! But Poverty and I have been such old cronies, that I ought not to be angry with her for sticking close to my skirts.

With sincere respect, believe me your much obliged,*
Tuesday morn. S. T. C.

Grove, Highgate,
Friday night, Dec. 5, 1829.

DEAR SIR,—A proof slip appertaining to some other Knight of the Press, has been sent by mistake, which I have re-enclosed.

I have been very grievously afflicted by a sort of rheumatic fever, affecting principally the right side and the whole half of the back lengthways; the more grievous, that the paroxysms have come on about midnight, and rendered it impracticable to lie down,† or even to sit still for many minutes together, till seven or eight in the morning; but for two or three hours before the fit, there comes on an indescribable depression of spirit which my reason finds it difficult to overrule, and impossible to prevent or remove, and after the fits my whole back feels hot and sore as a bruise. But the weather is sadly against me, and I can only pray for myself and for all; may God either proportion the sufferings to the strength, or grant strength in proportion to the sufferings. Thy will be done! Amen.

Accept assurances of sincere respect
and regard from your obliged,
S. T. COLERIDGE.

August 23, 1830.

You may if you like, and continue to wish it, have the first half of the *Aids to Reflection*, on the understood condition, that you shall have the second as soon as it is actually required, whether I have or have not made the additions, or rather substitutions, which I meditate and which, consisting almost wholly of transcripts from manuscripts, my health only has prevented. This is the best compromise that, in the present uncertainty and restiveness of my *Beast* body, I can make between my desires to improve the book, and my anxiety not to worry or disappoint you or the public.

S. T. COLERIDGE.

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* The late Henry Nelson Coleridge, in the Biographical Supplement to the Biographia Literaria, 1847, vol. ii. p. 430; observes—"I have not been able to obtain any exact account of all my Father's courses of lectures given after his visit to Germany, but find from letters and other sources of information, that he lectured in London, in 1804, before going to Malta; on his return from Malta, in 1807; again in 1808; in 1811; in 1814, in which year he also lectured at Bristol; in 1817, and for the last time, I believe, in 1819." The lectures alluded to in these letters, were delivered still later, in 1821.

† The subject appears to have been a favourite one with the Lecturer. See Gillman's Life of Coleridge, 1838, vol. 1, p. 252.

* On the initials, which Coleridge sometimes affixed to his letters, he made the pun, Estese (εστηση.)

His residence at Highgate commenced in April, 1816.

† Coleridge once went with a friend to visit a young lady whose father and mother were for many years martyrs to the gout; when he, in his eccentricity, expressed their helpless situation by the following parody of Byron—

They lazily mumbled their mea's in bed,
Unable to crawl from the spot where they fed.

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Tuesday, April 9th, 1834.

My dear Sir,

Mr. Gillman tells me that he delivered to me, I know not how long ago, a letter from you respecting the *Aids to Reflection*, and, therefore, though I have no recollection of it, I doubt not it was so; for my memory, never of the strongest, has, through long illness and accumulated indisposition, become pitiably intenacious; the memory indeed being a plant that has its root and trunk in the body, especially the stomach and bowels, though its branches and blossoms are in the head. However, better late than never.

I hereby authorise you to dispose of my share of the edition of the *Aids to Reflection*,* and of the *Essay on the Constitution in Church and State*,† according to the idea, as your own judgment may direct. For I can truly say, that though not worth a shilling of my own in the world since King William the Fourth took my poor gold chain of a hundred links—one hundred pounds—with those of nine other literary veterans, to emblason d'or the black bar across the Royal arms of the Fitzclarences, I would yet rather lose ten times a hundred pounds, than ever suspect you of an unkind act towards Your very sincere friend,

S. T. Coleridge.

Coleridge died in his sixty-second year, at Mr. Gillman's house, in the Grove, Highgate, on the 25th of July, 1834; and was buried in the old churchyard by the roadside.

Sinope Sixty Years Since.

The Russian atrocities at Sinope were but a *resumé* of former attempts to destroy the nationality of Turkey in Europe. A similar outrage was perpetrated in 1790, and the circumstances appear to have escaped the notice of the writers of our day. The particulars are thus described among the political events of that period;—

Jassy. July 2.—A courier has just arrived here with dispatches from Admiral Uschakow, commander of the Russian fleet in the Black Sea which informs us of a considerable victory gained by the Russian admiral over the Turks. Admiral Uschakow having information that fifteen large Turkish vessels were on their voyage to Sinope, he ordered a detachment of his squadron to pursue and attack them, which he did with such success, that above half of them were taken, burnt, or sunk, as they were entering the port. The Russian artillery was at the same time served with so much skill and effect, that the magazines of the Turks at Sinope were wholly destroyed, and about 300 men made prisoners.

Well might Lord Liverpool, with more liberality and sounder political knowledge than his compeers in the ministry of his day, denounce the Navarino conflict as "an untoward affair;" but a clearer estimate of past mischiefs has at length dissolved the mist, and the Muscovite policy will deceive no more.

* There was a second edition of the *Aids* in 1831; a fifth in 1843. *Biogr. Literaria*, edit. 1847, vol. ii. p. 425.

† First printed in 1830: it is now joined with the *Lay Sermons* in one volume. *Biogr. Literaria*, edit. 1847, vol. ii. p. 425

Cuneiform Monumental Stones in Ireland.

Various examples of the cuneiform monumental slabs, noticed in Current Notes, vol. iv., p. 35, are yet extant in Ireland, and several of them have been found in this neighbourhood. At the principal entrance of the churchyard of Saul, the scene of St. Patrick's ministry in Ireland, and within a short distance of Downpatrick, is one, that although now much defaced, still exhibits unmistakeable evidence of having been once of elaborate sculpture.

At Kilbride, distant about five miles from Downpatrick, are the remains of another, found on the site of the old parish church, and till lately, was built in a style, leading to a farm-house.

In 1813, whilst digging among the ruins of the ancient church at Ardglass, also within five or six miles of Downpatrick, one of very elegant sculpture was discovered; it is now built into the wall of the porch of the modern parish church, erected on the site of the old one.

Four of these cuneiform slabs were found in the ruins of Bannow Church, county Wexford; and in Selsker Abbey, in the same county, is another, but of more primitive character, if we may so speak; and among the ruins of the collegiate church of St. Mary, at Ycughall, there are yet one or two good examples.

In the cemetery attached to the parish church of Kilclief, about five miles from Downpatrick, and not many perches from the castle of that name, are to be seen three of those monumental stones. This cemetery is the site of a religious house founded in the earliest age of Christianity in Ireland. About ten years since, I observed, built into the wall over a fire-place in one of the rooms of the Anglo-Norman castle of Kilclief, a cuneiform monumental slab, exactly corresponding in size, shape, and bas-relief, with the other examples yet reposing in the neighbouring cemetery; and of which a very erroneous impression has been current for upwards of a century.

Harris, in his History of the County of Down, 1744, and from him, more recently, Dubourdieu, in his Statistical Survey, 1812, state—"In Kilclief castle, is a chamber, called the Hawk's chamber, in that, according to the traditions of the old natives, the bishop's falconer and hawks were kept." In the olden time, it is to be premised, the castle of Kilclief was an episcopal residence; and the surrounding country, a manor pertaining to the bishops of Down; but Harris observes, the tradition probably arose from "the figure of a fowl, resembling a hawk, carved on a stone chimney piece in a room on the second floor." Harris's authority is the Ulster Visitation, in 1622. Dr. Petrie, one of our most learned and judicious archæologists, has adopted the same error. He says, "the first floor is vaulted, and the second has a stone chimney-piece on which is carved the figure of a bird, resembling a hawk, and also a shield bearing a cross patee.* The fact, as determined by my own observation, is, no stone chimney-

* Dublin Penny Journal, 1833, vol. 1, pp. 385-386.

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piece is to be found in the entire edifice: and the description, so erroneous in all particulars, refers only to the cuneiform slab that is still part of the wall, above the fire place.

Like most of the numerous military remains which girdle the shores of the county of Down, as Dr. Petrie observes, "the name of the founder, or the period of the building of Kilclief castle are alike unknown; but its style of architecture sufficiently proves it to be of the early part of the fourteenth century." I am, however, of opinion, that an earlier date ought to be assigned, and that since it was first erected, the castle has undergone such alterations as to embarrass alike the artist and the archæologist. Neither is the time when it became a bishop's residence, accurately known. John Ross, appointed to the see of Down, in 1387, is known to have resided here. John Cely, or Sely, instituted in 1413, was also a resident till he was deprived in 1441; and Eugene McGynisse, or Magennis, bishop in 1541, held the castle and manor, which are still both appropriate to the see. Yet at whatever period the castle may have been erected, it is clear, the monumental slab is of a much older date, and that in fact having continued beyond the remembrance for whose ashes it was to denote the deposit, the slab was simply as material used for building purposes, hence it may be inferred it was an object of considerable antiquity even at that time.

JAMES A. PILSON.
Recorder Office, Downpatrick.

MARGARET LOGY, QUEEN OF SCOTLAND, 1363.

As the parentage of Margaret Logy, the Queen of David the Second, King of Scotland, 1329-1371, contemporary with Edward the Third, King of England, has long been a subject of doubt and inquiry among all historians, I have some reason to presume that anything new, however imperfect, may interest the reader; and, therefore, forward the following remarks, that some of your correspondents may either correct, or add to them.

Some have asserted that Margaret was the daughter of a knight, named Sir John de Logy; others that her father was a private gentleman, also named John de Logy; and in Extracta e variis Cronicis Scocie, p. 190, it is said, "Dauid Rex accepit in vxorem speciosissimam Dominam Margaretam Logy *relictam* Johannes Logy, pro successione et asseruit habenda." This idea of her being the *widow* of a John Logy, is evidently taken from one of the two manuscripts of Fordun, referred to by Lord Hailes in his Annals, vol. ii. p. 284.

Tytler supposes her to have been related to the Sir John de Logy, who was, with David de Brechin, executed as a traitor in the time of Bruce, and there is nothing to invalidate that opinion; still, in all the investigations which the inquiry has occasioned, one or two particulars highly conducive to point out her real parentage, have been overlooked.

Though the surname of Logy is of rare occurrence in the early annals of the kingdom, there was another person, whether a son, or in any way related to the forfeited baron, is unknown; who towards the middle of the same century was designated Johannes de Logy miles; and who, in 1359, had a charter from David the Second of the lands of Strongartnay, in the lordship of Monteith,* in Perthshire. Four years subsequently to that grant, 1363, the year that King David and Margaret Logy were married, "Johannes de Logy, Dominus ejusdem," had a grant from the said King of the Thanedom of Glamis, and also the reversion of that of Tanadice, in Forfarshire;† the charter of the latter having been previously granted to Peter Prendergaist.‡ The charter to John de Logy is dated, at Perth, the 12th day of April, 1363; and according to Wyntown,§ it was also "in the moneth of Aprile' of that year that—

> In Ince-Mortho the King Davy
> Weddit the dame Mergret of Logy.

From these traces of the two barons named John de Logy, arises the question, whether, the knight and John of that ilk, were one and the same? though variously described as "miles" and "dominus ejusdem," it is possible they were one and the same person, for designations in old writings are not always uniform; but, whether identical or not, there is fair probability that John de Logy, who obtained the grant of Glamis and Tanadice, was the father of Margaret, Queen of David the Second. Glamis and Tanadice were both held, partly at least by a John de Ramsay, previously to 1362, as in that year Ramsay received certain payments in lieu of the feus of these lands,‖ to which doubtless Logy had succeeded; and, on the reversion of Glamis to the Crown, whether after the death of John de Logy, or other undefined cause, that thanedom was granted to Sir John Lyon by King Robert the Second, in dowry with the Princess Jane, his wife, in little more than a year from the time of David's death.¶ That John de Logy was deceased, or had ceased to be Thane of Glamis before King David's death, is

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* Acta Parl. vol. 1, p. 165.

† Reg. Mag. Sigill., f. 32, 76. The reddendo paid by Logy for these lands, were a red falcon for the first, and a sparrow-hawk for the second, to be delivered yearly at the feast of Pentecost. Robertson, Index, p. 67, 32, in mentioning this charter describes it as "Carta to John *Logie* (perhaps for *Lion*), of that ilk."

‡ Robertson's Index, p. 39, 56. Several of the name of Prendergaist, of the shire of Berwick, did homage to King Edward the First, in 1296. Regman Rolls, pp. 137, 150, 159, and 172.

§ Cronykil of Scotland, vol. ii. p. 293. Inchmurtho, Extr. e Variis Cron. Scocie, was a rich priory belonging to the Canons Regular of the Augustine Order, founded by King Edgar, on an island in the lake of Menteith.

¶ Reg. Mag. Sigill, f. 90, 315.

‖ Acta Parl., vol. i. p. 171.

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not clear; his name, so far as known to the writer, occurs for the last time in connection with the thanedom of Downy, in Angus, from which he had in 1367,* the grant of an annuity. Whether John de Logy died without issue, and Glamis and Tanadice thus reverted to the Crown; or whether about the time that David obtained the divorce against Margaret Logy, he had deprived her father of his estates; or whether King Robert the Second, on his accession, had deposed John de Logy in revenge for the imprisonment of himself and son, said to have been caused by the influence of Margaret Logy, must severally remain as matter of conjecture.

Nevertheless, taking into consideration all the circumstances which have not been before advanced in elucidation of the inquiry relative to the parentage of Margaret Logy, it is highly probable that John de Logy, Thane of Glamis, was the father of Margaret Logy, David's Queen. There is good reason for believing that John de Logy was originally from Perthshire, descended of a family that assumed their name from the well-known parish and barony, so called in that county; but it may be also observed, that a family bearing the same surname were the proprietors of the barony and parish of Logy, now united to Pert, in Angusshire, long before and subsequently to the year 1407.

Brechin, July 1. J.

Bellman's "Coal and Candle" Chant.

Haddington, the old Scottish burgh and county town of East Lothian, has been several times destroyed by fire; the last disaster that occurred, more than two centuries since, was occasioned by a nurse placing clothes on a screen, too near the fire-place during the night. It was considered an accident arising from heedlessness, but as an injunctive commemoration, the magistrates ordered the following quaint lines to be chanted by the bellman through the town, on every evening from Martinmas to Candlemas; a practice that is still continued. The custom has the time-honoured name of "Coal and Can'le."

Haddington, June 27.

A' guid men's servants wha e'er ye be,
Keep coal and can'le for charitie;
Baith in your kitchen an' your ha'
Keep weel your fire whate'er befa'.
In bakehouse, brewhouse, barn, and byre,
I warn you a' keep weel your fire;
For oftentimes a little spark,
Brings mony hands to meikle work.
Ye nourrices that have bairns to keep,
See that ye fa' na o'er sound asleep;
For losing of your gude renown,
An' banishing o' this Burrow' town.
It's for your sakes that I do cry,
Take warning by your niebours bye!

* Chamberlain Rolls, vol. i. p. 399.

The Opera in France and England.

The stage of the Grand Opera, in Paris, in the reign of Louis the Fourteenth, was in 1669, the scene of a singular outrage on two distinguished Englishmen, and the incident is highly characteristic of the manners of the time.

In the year mentioned, Ralph Montagu, afterwards first Duke of Montagu, was accompanied in his embassy to the French Court by William Cavendish, subsequently the first Duke of Devonshire. One night, at the Opera, the young Lord Cavendish received an affront from some of the officers of the guard, who it is stated were inebriated; and one of them having particularly insulted him, he in return struck him on the face; upon which the whole four or five of them drew their swords, and all fell on him at once. Nothing daunted, he made a determined defence, but received several wounds, and would have been overpowered by his cowardly adversaries had not a Swiss domestic, in the service of Lord Montagu, taken him up in his arms and flung him from the stage into the pit. In his fall one of the iron spikes of the orchestra inflicted a severe flesh wound, the scar of which remained till his death. The rencontre was reported throughout Europe, much to the honour of Lord Cavendish, and greatly to the discredit of the aggressors; his spirit and conduct on that occasion was the theme of general compliment, as the French then entertained the highest idea of the national courage of Englishmen; and Louis the Fourteenth, on being duly informed of the circumstances, instantly ordered the imprisonment of the offenders.

The positions of the Opera in England and in France are wholly dissimilar; in England, it is the object of private enterprise, and generally ruinous in its results to the managers. In France, it is maintained by the Government, and even there, where the Opera is the idolisation of the people, the losses are equally or more disastrous. The financial affairs of the French Opera have been recently the subject of a strict enquiry, and the report of the Commission so directed was printed in the *Constitutionel* of Monday, July 3rd. The Commission reports, that the financial state of the Opera, demands the adoption of prompt and efficacious means to prevent the dissolution of the concern, now reduced to helpless bankruptcy. The Commission in its report, blames no one person or circumstance as the cause of this impoverished state of its affairs, but proves that the Opera is and has been a very costly institution, at all periods as evinced by history. Even so late as the reign of Louis the Sixteenth, various experiments were introduced into the management of the Opera, but all without any beneficial effect; the civic *régime*, *i. e.* the municipality of Paris, being at one time compelled to bear the burden of a debt of 200,000 livres (7,900*l.*) and 112,000 livres (4,430*l.*) of life-pensions. It is estimated that the management of that day lost in the

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course of ten years, the sum of 3,992,762 fr. (159,710*l.*) or, on the average 362,977 fr. (14,518*l.*) per annum: yet, during this period, it was on the stage of the Grand Opera, that Gluck and Piccini achieved their greatest triumphs. Napoleon the First, convinced that the immense expense of the Opera could only be met by a state subvention, he at first, fixed one at 50,000 fr. (2000*l.*) per month; but ultimately increased it to 720,000 fr. (28,800*l.*) per annum. The government of the restoration, under Louis the Eighteenth, being unable to improve upon them, conformed to the bases of this system, and to this positively required arrangement, the lyrical art after the times of Gluck and Mozart, was indebted for its progress. The Grand Opera in France was thus enabled to produce and give effect to the operas of Spontini, and to introduce Rossini's *Guillaume Tell*, and Meyerbeer's *Robert le Diable*. The events of July, 1830, were singularly subversive of the fortunes of the Opera; the subvention was reduced by 40,000 fr. (1600*l.*) and deprived of many of its exclusive privileges, it was abandoned to private speculators. The success of *Robert le Diable* retarded for a few years the decline of the Opera, but in 1840, a deficit was declared, and the embarrassments have increased year by year. The Commission in its report, states the subvention amounts now to but 620,000 fr. (24,800*l.*) and accordingly advise that the Opera should be placed under the management of the Civil List, and that its debts be paid by the State. The report further forcibly suggests the propriety of reviving the productions of the great Masters of the early French opera, not only as an interesting subject of comparison, but as an efficient means for the preservation of the eternal rules of good taste.

In accordance with this report and its recommendations, an Imperial decree provides that from July 1st, the Opera shall be placed under the direction of the Administration of the Imperial Civil List, and a superior permanent Committee, which is to give its opinion on all questions of Art, and on the measures calculated to insure the prosperity of the Opera, has been appointed, under the Presidency of the Minister of the Imperial Household. That committee is composed as follows:—M. Troplong, President of the Senate; M. Baroche, President of the Council of State; Count Baciocchi, First Chamberlain of the Emperor; M. Rouher, Vice-President of the Council of State; Count de Morny, Deputy; M. Chaix d'Est-Ange, the distinguished lawyer; and M. Gautier, Secretary-General of the Ministry of the Emperor's Household, who is to act as Secretary of the Committee.

M. Roqueplan has been appointed director of the Opera.

The Sorbonne in Paris, first built by Louis de Sorbonne; was rebuilt by Richelieu. The Cardinal's library, a fine collection of books, was deposited there.

American Anti-International Copyright Memorial.

The following American State Paper, has been transmitted for insertion in Willis's Current Notes. It displays a one-sided view altogether of the subject; and treats 'the rights of authors,' as so much raw material, derivable any where and every where, respected in no way but as a means to "the manufacture of books, a business involving millions of dollars," that is not be affected in the slightest amount of cost, should any consideration for the interests of the writers be taken into account. The reader will possibly on perusal determine for himself on the injustice, to say nothing of the impolicy, of this protest.

To the Honourable the Senate of the United States.

The undersigned, citizens of the State of ——— respectfully but earnestly remonstrate against the ratification of a Treaty, supposed to be now under the consideration of your honourable body, whereby a reciprocal international Copyright is proposed for creation between this country and Great Britain.

The form under which this measure is presented for your ratification necessarily renders impossible any definite information as to its character and provisions. This your memorialists respectfully submit to be an objection of the gravest character, as being utterly repugnant to the spirit of our institutions. In the negociation of arrangements with Foreign Powers, secrecy on the part of the Executive is a necessity which admits of an occasional departure in this particular from the popular form of our government. But where such arrangements are to have an internal influence, modifying the legal rights and affecting the labour and capital of our own citizens, your memorialists must observe that they become the subjects of ordinary and open legislative action, especially in a case like the present, as matters relating to Copyright are particularly confided by the Constitution to both Houses of Congress.

Without discussing the question of the rights of authors, your memorialists would therefore protest against this proposed extension of the treaty-making power, as a dangerous innovation. The manufacture of books is a business involving millions of dollars, employing the labour and affording sustenance to thousands of our fellow-citizens, whose interests cannot fail to be injuriously affected by any increase in the cost of books. These interests should no more be endangered, without a hearing, by this species of indirect legislation than should those of the manufacture of iron, the raising of cotton, sugar, or any of the other great industrial resources of our country. If injustice exist under the present state of our laws on the subject of copyright, that injustice can be remedied effectually by the open and unreserved discussion of those laws in Congress, resulting in such modification as the intelligence and equity of our people, embodied in their representatives of both Houses, may determine, with the full understanding and consent of the country, in the usual mode provided for the alteration of our statutes.

As citizens of the Republic, your memorialists must therefore protest against the ratification of this Treaty, and against the introduction of this mode of oblique and indirect

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legislation, by which their rights and privileges are to be curtailed without their knowledge or consent. They therefore earnestly request that if the matter is to be considered, it be presented in the ordinary mode to both Houses of Congress, that the voice of the people may be heard; that our internal laws may be modified intelligently by ourselves as a nation of freemen, and not be overridden by Treaties at the request and importunity of foreigners; and finally that we may retain the power of modifying our internal affairs at our pleasure, and not hamper them under treaties which can only be abrogated or altered with the approbation of a foreign nation.

Pricking in the Old Hat.—Current Notes, vol. iv. p. 52.—A very common game at horse-racing and such little gatherings in this part of Ireland, is what is termed "Pricking at the Loop." This is performed by a gambler rolling or rather coiling, a long narrow strip of an old felt hat into a fantastic form, and laying it edgewise on a board, when it presents several loops. After being so coiled, the person with whom the gambler plays takes a pointed piece of wood and places it into one of those loops, holding the pin on the board. The gambler then draws the piece of felt by the end, and if the pin be retained in a loop the gambler loses; but if otherwise, and the pin remain without being in a loop, he wins. This may be either the actual game of "Pricking in the Old Hat" referred to by your correspondent, or a modification of it.

Downpatrick. J. A. P.

A clean Shave *v.* a long Beard.

Parmenio, before one of Alexander's battles, presented himself to the Macedonian hero, to render an account of his arrangements, and to enquire whether any other precaution remained to be taken. "Nothing," said Alexander, "but that the men should shave." "Shave?" exclaimed Parmenio. "Yes," replied the Prince, "do you not consider what a handle a long beard affords to the enemy?"* Even the Czar, Peter the First of Russia, gave strong evidence of the fact that he considered the practice of shaving essential to the progress of civilization. Horace, too, as a classical authority, seems to have thought his philosopher would have reasoned better without his beard—

Di te, Damasippe, Deæque
Verum ob consilium donent tonsore.

Sterne, also, has amused himself with a panegyric on the literary benefits of shaving. "I maintain it, the conceits of a rough bearded man are seven years more terse and juvenile for one single operation; and if they did not run a risk of being shaved quite away, might be carried up, by continual shavings, to the very highest pitch of sublimity."†

* Barbat de Barbigenio, in Dornavius's Amphitheatrum Sapientiæ.

† Tristram Shandy, vol. ix. chap. 13.

Descendants of Great Men.

Mrs. Catherine Wade, born Wycliffe, the last lineal descendant of the family of John Wycliffe, "the morning star of the Reformation," died a few years since at Halton near Leeds, in her 75th year.

The descendants of Martin Luther are probably in being at Erfurth. Dr. John Melchior Luther, the last known lineal descendant, was a professor of medicine in that University. He left a son, a learned philologue, who removed to Bohemia, abjured the Protestant faith, became a Romanist, and died in abject poverty. His five orphan children, Maria, born in 1819; Anna, in 1820; Anthony in 1821; John in 1826; and Theresa in 1831, were on his decease wholly destitute, when the magistrates of Erfurth, for the honour of their religion, at the close of 1837 performed an act of benevolence that is entitled to everlasting praise. They purchased the ruins of the old convent at Erfurth, where more than three centuries since, Martin Luther simply a monk propagated the doctrine of the Reformation; and having constructed a proper dwelling, lodged there the orphan descendants of the great German reformer, and with the concurrence of the royal government, the Council also decided these orphans should be fed and clothed at the expense of the city, till they were severally twenty years old. This generosity of the Municipality immediately caused several of the wealthy inhabitants of Erfurth to come forward, and promise to contribute a certain sum for their education. Nor was this all, on the occasion of the anniversary of the Reformation, celebrated at Berlin, in 1838, the Municipality and assembly of deputies of that city, voted a donation of four hundred crowns, to each of the five descendants of Luther then residing at Erfurth. At the same celebration of the anniversary at Berlin, a descendant of the brother of Martin Luther, a preacher at Wittemberg, was also present.

The last lineal descendant of the celebrated Chancellor Sir Thomas More, was a female, Mary Austin More, many years resident at Hengrave, near Bury, in Suffolk, she died Superioress of the Convent of English Nuns, at Bruges, in Flanders, on Feb, 23, 1807.

Among the subscribers to the fund for the National Memorial of the Protestant Martyrs, Cranmer, Ridley, and Latimer, was the widow of Sir James Mansell, a descendant of Bishop Ridley.

Miss Charlotte Knox, the only surviving daughter of James Knox, minister of Scone; descended in a direct line, through five generations, from William Knox, first Protestant minister of Cockpen, and brother of John Knox, the Scottish Reformer, died a few years since at Barossa Place, Edinburgh, in her eighty-first year.

Mrs. Ann Raleigh, the great granddaughter of the memorable Sir Walter Raleigh, died in February, 1743, in or about her 80th year.

The diurnals of 1764 mention, "on Saturday last, July 14, died Mrs. Martha Milton, a descendant from the great English poet John Milton, aged 70 years."

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In the same year, on Wednesday, Sept. 26, "died at her house, at Greenwich, Mrs. Wolfe, relict of Col. Edward Wolfe, and mother of General WOLFE."

On Friday, May 24th, 1765, the Executors of Mrs. Henrietta Wolfe, mother of the late brave General Wolfe, paid the legacy of one thousand pounds, bequeathed by her to the incorporated Society in Dublin, for promoting English working-schools in Ireland. Yet distinguished and honoured as is the name of Wolfe, among the poor persons, applicants in November, 1820, to his Majesty's Almoner, for the ensuing Christmas Royal bounty, was the niece of the captor of Quebec, Mrs. Ann Wetton, then in her eighty-second year, and very infirm. She was described as then residing in the Stable-yard of No. 52, Brook Street, Grosvenor Square.

These memoranda selected from considerable collections, will be continued, but the readers of Current Notes may possibly also be disposed to become contributors.

LORD CHIEF JUSTICE'S DECISION ON GREEK.

ON the 22nd ult. in a cause, before Lord Campbell, and a Special Jury; the Queen *v.* the Registrars of the Pharmaceutical Society of Great Britain; there were some extraordinary proceedings.

Sir F. Kelly, Mr. Macaulay, and Mr. Lloyd were counsel for the prosecution, and the Attorney-General, Mr. Bramwell, and Mr. Brewer, for the defendants.

This was a proceeding to try the validity of a return to a *mandamus*, the question being whether this society had kept a correct register of its members in pursuance of the provisions of an Act of Parliament. It was stated that the facts would be undisputed, and the case turned into a special verdict, that the matter might be decided by the Court of Error. The different books and registers of the society were put in, and then

Lord CAMPBELL told the jury he should not waste their time by saying more than he presumed they would find their verdict according to the facts, and that was, what was called a special verdict.

The jury looked at the judge, then looked at each other, until the attorney put a guinea into each man's hand, and they walked out of the box, apparently in perfect amazement that their time had been thus wasted, as the whole might have been as well settled without their attendance.

There was, however, one matter of some importance in the case,—namely, the proper pronunciation of the word "pharmaceutical."

Lord CAMPBELL said there appeared to be one vexed question which he should like to have decided, as some gentlemen pronounced the *c* in the word soft, but others treated it as hard. He would ask the Attorney-General, what he said it was?

The ATTORNEY-GENERAL said, in his opinion, it was soft. It came from the Greek; but when it became English, it must be subject to the English rules: he had, however, been cautioned by some of his learned friends as to the mode of pronouncing it.

Sir F. KELLY said, of course, he should bow to the opinion of his learned friends, who were so much superior to him in learning, as in every thing else.

The ATTORNEY-GENERAL said, that was rather too bad, as Sir F. Kelly had himself cautioned him.

Sir F. KELLY intimated whatever his Lordship should say it was, that would be the mode to be adopted.

Lord CAMPBELL.— Then, let it be soft. Be it so.

The measures of the law are rarely characterised by softness; and the decision, from the following protest, appears to have been erroneous:—

SIR,—Allow an unfortunate *c* before *u* to protest against the soft decision of the Queen's Bench. Though perfectly willing to be soft before *e*, *i*, and *y*, I am as hard as a rock to *a*, *o* and *u*, nor shall the latter mitigate me by interposing an *e*, that is dumb. If the Attorney-General upon his next cirsuit should prosesute or take into sustody this pesuliar *c*, I will throw myself on the country for proper currency. If Lord Campbell must amble without me, he at least might keep pace with his *Walker*. A little *duresse* is the proper cue for one who would be a SECURER.

OMITTED VERSE IN GRAY'S ELEGY.

The author's Manuscript of the Elegy, or Stanzas written in a Country Churchyard, has the following verse, which is omitted in all the printed editions,—

15

Some rural Laïs, with all conquering charms,
Perhaps now moulders in this grassy bourne!
Some Helen, vain to set the fields in arms,
Some Emma dead, of gentle love forlorn!

16

Some village Hampden, etc.

P. T. P.

BEDECKING GRAVES WITH ROSES.

THE practice of strewing and planting roses on and about the graves was a custom religiously observed by the Greeks and the Romans, and the use was so general that we frequently find it enjoined as a codicil to their wills, as appears by an old inscription at Ravenna; and by another, at Milan; in both of which, roses were ordered to be yearly strewed and planted on their graves. Hence the line in Propertius:—

Et tenerâ poneret ossa rosâ.

And Anacreon, in allusion to the usage, says that it doth protect the dead. Even in England, at Oakley, in Surrey, the classical custom of planting rose-trees on the graves of young men and maidens who have lost their lovers, more especially, has been maintained so long, time out of mind, that the churchyard is now full of them. P. C.

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HANDEL.—May I ask, where is now Roubiliac's Statue of Handel, noticed in Current Notes, p. 51.
H. S.

Roubiliac's statue of Handel, originally placed in Vauxhall Gardens in 1738, is now the property of the Sacred Harmonic Society, at Exeter Hall It was obtained, last month, on terms that make it more a gift to the Society than otherwise.

Roubiliac's idea of divesting Handel's foot of the slipper, appears to have been suggested by the fine engraving of St. Cecilia, after Rubens, by Witdoeck.

The former glories of Vauxhall are fast fleeting. The present is the last season, and in a few more months, the long walks where thousands have congregated in buoyant pleasure and delight; the picturesque orchestra long famous for the performance of music by Arne and other distinguished English composers; and the thrilling notes of many eminent vocalists, will be no more; and the lines of the surveyor will have marked out the sites of villas and streets of houses, the habitations of retired peace and quietude.

POETICAL SIGN.—At the little village of Stretton, in Cheshire, is a well known and long established inn, called the Cat and Lion; having over the doorway a painted sign, depicting a cat and a lion in anything but good humour towards each other, with these lines,—

The Lion is strong, the Cat is vicious,
My Ale is good, and so is my Liquors!

Temple, July 1. J. M. J.

ARGYLE LIBRARY.—In Martin's Bibliographical Catalogue of Privately Printed Books, a catalogue of the Ducal Library is noticed as having been printed in 1758. Is Reed's note there quoted at page 31, matter of fact? H. L.

The Argyle library was purchased by Lord Bute in May, 1764, but has since been destroyed by fire at Luton.

AT Padua, Granger mentions the image of the Virgin, that the Catholics assert flew thither from Constantinople, when taken by the Turks.

The rock that Moses struck in the Wilderness, is among the Romish relics at Venice.

FAUSSETT ANTIQUITIES.—The manuscripts descriptive of the unique collection of Kentish Anglo-Saxon Antiquities, collected nearly a century since by Dr. Faussett, of Heppington, near Canterbury, but now the property of the public-spirited Mr. Mayer, of Liverpool, are about to be published under the editorial care of Mr. Charles Roach Smith, whose attainments and enthusiasm pre-eminently qualify him for that object. Douglas's *Nenia Britannica*, 1793, now a scarce and costly volume, was for the most part derived from this source.

STATUE OF POMPEY, AT ROME.

THE villas of modern Rome often occupy the same ground, share some portion of the splendour, and the picturesque advantages of the gardens of the ancient city. The villa Spada, or Brunati, for these villas change their names with their proprietors, while it occupies on a much smaller scale a part of the Palatine Hill, and of the Imperial Palace, has still some of the advantages of the Orti Farnesiani. The ruins of the palace cover the greater part, and on one side look down on the valley that separates the Palatine from the Aventine Mount: from a gallery in a recess still remaining, the Emperor might behold the games of the Circus Maximus, that occupied the greater part of that valley.

In an anti-chamber of the Palazzo Spada, stands the celebrated statue of Pompey, at the foot of which Cæsar is supposed to have fallen. The history of this statue deserves notice. It was during Pompey's life first placed in the Senate House he had erected; and when that edifice was closed, the statue was, by order of Augustus, raised on a double arch or gateway of marble opposite to the grand entrance of Pompey's Theatre. During the convulsion of the Gothic wars it was thrown down, or fell, and lay buried for many ages in the ruins. About the beginning of the seventeenth century it was discovered in a partition wall between two houses, and the discovery caused some altercation, the proprietors of the two houses at length agreeing to cut the statue asunder, and to divide the marble, when fortunately the Cardinal di Spada heard of the circumstance, and by a timely purchase prevented the destruction of one of the most interesting remains of Roman antiquity.

At a much later period, and from an unexpected quarter, another danger awaited Pompey's statue. While the French occupied Rome in the years 1798-9, they erected, in the centre of the Coliseum, a temporary theatre where they acted various republican pieces for the improvement of such Romans as might be disposed to fraternise with them and adopt their principles. Voltaire's *Brutus* was, as may be easily imagined, a favourite tragedy; and in order to give it effect, it was resolved to transport to the Coliseum, and erect on the stage, the statue of Pompey, at the feet of which the Dictator had fallen. The colossal size of the figure, and its extended arms, rendered it very difficult to displace, and the arm was therefore sawed off, to facilitate the conveyance, and put on again at the Coliseum; on the second removal to the Palazzo Spada, the arm was again taken off, and again replaced. So friendly to Pompey was the republican enthusiasm of the French! So favourable to the arts and antiquities of Rome, their Love of Liberty!*

ERRATA.—For *nunciation*, p. 49, read *nunnation*. For De Moustier, p. 50, read Du Moustier.

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* Eustace's Classical Tour through Italy, 1802.

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WILLIS'S CURRENT NOTES.

No. XLIV.] "Takes note of what is done— By note, to give and to receive."—SHAKESPEARE. [AUGUST, 1854.

HE THAT FIGHTS AND RUNS AWAY.

THE disgraceful conduct of Lord George Sackville at the battle of Minden, August 1st, 1760, occasioned a deservedly general execration against him. Instead of the hawker's cry of "Great Victory, extraordinary Gazette!" they sold in the streets a half sheet, surmounted by the Royal Arms, in Gazette fashion, entitled,

"An Express from Capt. Bobadill,
Who Beat the French by standing still."

Bitterly sarcastic on his deficiency of courage, it commences,—

"The man that fights and runs away,
May stand to fight another day,

is the opinion of the witty Sam. Butler, and many of our Great Folks, who have made the experiment, think it extremely right." Lord Chesterfield, in the House of Lords, descanting on his conduct in language not very favourable to Lord George, observed—"If I were to sport a Hudibrastic, I would say,—

"He that fights, and runs away,
May live to fight another day;
But he that's in the battle slain,
Will never rise to fight again."

It was accepted at the time, the lines were really to be found in Hudibras, and that Lord Chesterfield but reiterated Ralph's advice to the knight, his master, one—

—— damn'd to baser drubs,
Than wretches feel in powd'ring tubs.

Ralph and his Quixotic superior having been unhorsed and beaten, counsels him not to think of falling on again, but—

"To make an honourable retreat,
And wave a total sure defeat;
For those that fly may fight again,
Which he can never do that's slain;"

adding in the same strain:—

"For those that save themselves and fly,
Go halves, at least, i' the victory."

Part III., Canto III., lines 241-269.

Several persons, however, who had read Butler's Hudibras with as much admiration as others read Æsop's Fables, and knew almost every line by heart, were sufficiently pugnacious to assert that no such lines as those quoted by Lord Chesterfield, then become household words, were in Hudibras; others pertinaciously contended they were, and at Boodle's, in St. James's Street, in August 1784, occasioned a bet of twenty to one, of their being in Hudibras, the belligerents agreeing that Dodsley the bookseller should be referred to as the arbiter. Dodsley, on being sent for, ridiculed the difficulty, "Every fool," said he, "knows that they are in Hudibras." George Selwyn, who was in this instance a nonconformist, somewhat petulantly replied,—"Will you be good enough then to inform an old fool, who is at the same time your wise worship's most humble servant, in what canto they are to be found?" Dodsley, conscious he was right, took up the volume, but could not discover the place, and begged a day's grace. The next day came with no better success, and the sage arbitrator was reduced to confess, "that a man might be ignorant of a fact without being a fool."

These rebuffs have provoked many enquiries, and it is said, the lines quoted by Lord Chesterfield, are thus, in a volume entitled, "The Pleasing Companion, or Guide to Fame."—

"He who fights and runs away,
May live to fight another day;
But he who is in battle slain,
Can never rise and fight again."

It is also said they are to be found in Pearch's Collection of Poems, anonymously edited by Isaac Reed; second edition, vol. III. p. 84.

Jortin observes, the humourous expression in one of our poets.—

"The man that fights and runs away,
May live to fight another day,"

is deduced from the Greek saying,*—

Ἀνηρ ὁ Φύγων καὶ πάλιν μαχήσεται.

But it should rather have been,

May live to run another day.

Ανηρ ὁ Φεύγων καὶ πάλιν γε Φεύξεται.†

Aulus Gellius, in his Noctes Atticæ, records it as a saying of Demosthenes, who fled from Philip of Macedon, when he obtained a decisive victory over the Athenians, at Chæronea, a village of Bœotia, and being reproached for it, made that answer.‡

* Rather a remote derivation for a saying, still in use,—three hundred and thirty-eight years before the birth of Christ.

† Tracts, 1790, vol. i. p. 441.

‡ Lib. xvii. ch. 21. Beloe's Translation, 1795, 8vo. vol. iii. p. 320; he quotes as the translation the well known verse:—

"He who fights and runs away,
May live to fight another day."

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Dr. Nash, who quotes these authorities, in a note on the lines,—"For those that fly," in Hudibras, adds, "He who has an inclination to read more concerning this Senarius proverbialis quo monemur non protinus abjicere animum, si quid parum feliciter successerit, nam Victos posse vincere: proinde Homerus, etc., may consult Erasmi Adagia."

Erasmus, like Ben Jonson, may be ever tracked in the snows of the ancients, and Taverner's Translation of his Proverbes or Adagies, with new Adicions gathered out of the Chiliades, was printed in 1539, 8vo. In his Apopthegmes, translated by Nicholas Udall, of which there are two editions, 1542 and 1564, 8vo. there is the following.—

"Demosthenes had written upon his shilde, in letters of golde, ἀγαθὴ τύχη, that is, *Good Fortune*. Yet, neverthelesse, when it was come to hardie strokes, Demosthenes euen at the first meting, cast his shilde and al awaie from him, and to go as fast as his legges might beare him. This poincte being cast in his nose, in the waie of mockage and reproche, that he had in battaill cast away his bucler, and taken him to his heeles, like a prettie man, he auoided it with a little verse, common in every bodies mouth:—

Ανης ὁ Φεύγωμ κἀι παλῖμ μαχησεται,
The same man, that rennith awaie,
Maie again fight an other daie.

"Judgeyng that it is more for the benefitt of ones countree to repne awaie in battaill, than to lese his life. For a ded man can fight no more, but who had saued himself aliue by renning awaie, may in many battailles mo, dooe good seruice to his countree."

Rabelais alludes to this saying;—We will lose no honour by flying; Demosthenes saith that the man who runs away, may fight another day.*

The Satyre Menippée, 1594, has the idea thus expressed.—

Souvent celuy qui demeure,
Est cause de son meschef;
Celuy qui fuit de bonne heure,
Peut combattre derechef.

Shakespeare, in whose writings every phase of the human intellect is embodied and reflected, has a similar expression, when Norfolk counsels Buckingham to allay his passion—

We may outrun,
By violent swiftness, that which we run at,
And lose by over-running.
King Henry VIII. Act I. sc. I.

Cervantes makes the curate say to Don Quixote, to solace him upon one of his misadventures;—Be pacified, Fortune may have yet better success in reserve for you; and they who lose to-day, may win to-morrow. From the saying of Demosthenes, the Italians appear to have derived their proverb—Emaglio che si dieu, qui fuggi, che qui mori: *i. e.* It is better it should be said, Here he run away, than here he was slain.* So too, in L'Estrange's Fables, of Demosthenes' opinion was the fugitive soldier, who, being tried by a council of war for cowardice, pleaded for himself, that he did not run away in fear of the enemy, but only to try how long a paultry carcase might last a man with good looking to.†

Bishop Jeremy Taylor, in his Great Exemplar, observes:—In other cases it is true that Demosthenes said in apology for his own escaping from a lost field; A man that runs away may fight again. Edit. 1649, 4to. p. 102.

Scarron appears to have been indebted to the Satyre Menippée, for the thought embodied in his lines;—

Qui fuit, revenir aussi;
Qui meurt, il n'en est pas ainsi.

The distich in Butler's Hudibras:—

For those that fly may fight again,
Which he can never do that's slain,

is evidently a translation from Scarron; but the couplet,—

For he that fights and runs away,
May live to fight another day;

was written by Sir John Mennes in ridicule of Sir John Suckling's expedition to Scotland, in 1641. In the fourth volume of the Censura Literaria, reference is made to his Musarum Deliciæ, 1656, duod., p. 101. The writer has in vain referred to that book, and to the reprint as edited by Dubois. Still the reader may be assured it is to be discovered in one of the volumes of that period, in which the verses of Mennes are embodied.

No copy of the Musarum Deliciæ is known in Sion College Library.

Lord Orford's Letters to Sir Horace Mann.

Printed from the Autograph Memorandum.

To Mr. George P. Harding,—Understanding that the extracts of letters from Lord Orford, to Sir Horace Mann, at Florence, (which extracts were in the possession of my father, the late Mr. Thomas Kirgate, at his death) were not intended by his Lordship to be either transcribed or printed, I hereby authorise and desire, you will destroy the same extracts in the presence of the Honorable Mrs. Damer, the Executrix of his Lordship.

Dec. 11, 1810. Eleanor Thomas.

December 12, 1810. The extracts above referred to, were destroyed in the presence of us—

Anne Seymour Damer.
George Perfect Harding.

Witness, M. Hoper.

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* Vol. iv. chap. 55. Aulus Gellius is quoted in the Note.

* Select Proverbs, Italian, London, 1707, 8vo. p. 12.
† Second Part, Fable 59.

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Simple Ideas in a Cambridge Lecture.

Archdeacon Paley eminently distinguished himself as a lecturer at Cambridge, a place where lecturing is considered to be better understood than in any other seminary of learning. It was his custom, in the morning, to step out of his study into the lecture-room, roll from the door, drop into an arm-chair, turn his old scratch over his left ear, pass his left leg over his right, button up his waistcoat, pull up a stocking, then poise upon his left knee an old Locke, with a dirty sadly torn cover, and moistening his thumb on his lip, turn over with astonishing rapidity the ragged dogs-eared leaves, scrawled over with hieroglyphics. All these evolutions were performed in much less time than the reader can have glanced over the particulars. Having after this manner adjusted himself, he would fasten his eyes upon one of his pupils, and without further prelude, question him on some points of the preceding lecture. Woe to the unfortunate wight who made a wrong answer; he was more and more hampered by successive questions, till, while the lecturer was enjoying his triumph, the pupil became, as it was called, dumb-founded, and the lecture room involved in a laugh that could not be suppressed.

The every day lecture was thus not only a source of improvement, but amusement; something was sure to transpire on each day, which in many cases amply compensated the supposed trouble of going to lectures. One morning, in the lecture room, a fresh-man, remarkable for the saturnine gravity of his countenance, and an indomitable inflexibility of features, was thus questioned. 'Pray, Mr. B—,' said Paley, 'give me an instance of a simple idea.' A pause of nearly half a minute ensued, when gravity in absolute consciousness of unerring rectitude, advanced a step and replied—'The Vice-Chancellor!' 'Very well, very well, Mr. B—,' rejoined Paley, who simultaneously twitched his scratch over his left ear, changed his position by placing his right leg over his left, readjusted his book, and fixing his eyes upon the terror-stricken Mr. B—, who now displayed all the emotions of fear on his part that he was in a scrape. 'Very well, Mr. B—, and now pray tell me what you mean by the Vice-Chancellor?' The fresh-man was utterly dumb-founded. No reply following the question, Paley gently, yet archly asked him, if he had ever seen the Vice-Chancellor? Dreading the consequences of his answer, after a lengthened pause he reluctantly said, 'Yes.' Poor fellow! it was now all over with him: the beadles, the silver maces, the large cap, large band, great wig, solemn port, and a few goodly allusions to the dignified person of the Vice-Chancellor, all came forth from the lecturer, and not one person who heard that lecture could for a moment mistake a complex for a simple idea.

Tyrannical governments are prejudicial to Trade.

The Golden Grave.

by L. E. L. (late Mrs. Maclean.)

Hitherto unpublished.

The third volume of Mr. C. Roach Smith's Collectanea Antiqua, on the eve of publication, contains, among much other interesting material, an elegant version of an early Irish ballad, written by Miss Landon, in 1835, but not hitherto printed.

The discovery by the Bishop of Derry of the pieces of gold in the grave at Ballyshannon, is conjectured by Dr. Drummond, Ancient Irish Minstrelsy, pp. xxvii. and 42, to have been induced by the following passage in the harper's song, in the well-known Irish ballad entitled *Moira-borb*—

In earth, beside the loud cascade,
The son of Sora's king we laid;
And on each finger placed a ring
Of gold, by mandate of our king;
Such honours to the brave we give
And bid their memory ever live.

The original may be found in Miss Brooke's Reliques of Irish Poetry, p. 132; where the passage is thus rendered—

The valiant Sora by the stream we laid,
And while his last and narrow house we made,
We on each finger, placed a glittering ring;
To grace the foe, in honour of our king.

There are, however, reasons for supposing that another ballad, extant in manuscript, and not that in the poem of *Moira-borb*, was the one the Bishop of Derry had translated to him: in which the chorus, or what is termed in Irish *Ceangail*, the binding verse—

Air barra Sléibe Monárd
Ann ata feart churaídh,
'sdhá fhleasg óir fá chopp an laoch,
As fúil órtha air a mheura.

may be thus literally translated—

On the hill of Sleive Monard
There is a giant's grave,
And two gold plates enclose the hero's body,
And there are golden rings on his fingers.

Miss Landon having requested a copy of this translation, returned in a few days the following elegant version, that in its transmission from the Irish into the English, retains in their fullest vigour all the beauties, pathos, and merit of the original—

The Golden Grave.

He sleeps within his lonely grave
Upon the lonely hill,
There sweeps the wind—there swells the wave,
All other sounds are still.
And strange and mournfully sound they:
Each seems a funeral cry,
O'er life that long has past away,
O'er ages long gone by.

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One winged minstrel's left to sing
O'er him who lies beneath—
The humming bee, that seeks in spring
Its honey from the heath.
It is the sole familiar sound
That ever rises there;
For silent is the haunted ground,
And silent is the air.

There never comes the merry bird—
There never bounds the deer;
But during night strange sounds are heard,
The day may never hear:
For there the shrouded Banshee stands,
Scarce seen amid the gloom,
And wrings her dim and shadowy hands,
And chants her song of doom.

Seven pillars, grey with time and moss,
On dark Sleive Monard meet;
They stand to tell a nation's loss—
A king is at their feet.
A lofty moat denotes the place
Where sleeps in slumber cold,
The mighty of a mighty race—
The giant kings of old.

There Gollah sleeps—the golden band
About his head is bound;
His javelin in his red right hand,
His feet upon his hound.
And twice three golden rings are placed
Upon that hand of fear;
The smallest would go round the waist
Of any maiden here.

And plates of gold are on his breast,
And gold doth bind him round;
A king, he taketh kingly rest
Beneath that royal mound.
But wealth no more the mountain fills,
As in the days of yore:
Gone are those days; the wave distils
Its liquid gold no more.

The days of yore—still let my harp
Their memories repeat—
The days when every sword was sharp,
And every song was sweet;
The warrior slumbers on the hill,
The stranger rules the plain;
Glory and gold are gone; but still
They live in song again.

Pronunciation of Pharmaceutical.

The recent decision of Sir F. Kelly upon the pronunciation of the word '*pharmaceutic*,' or '*pharmaceutical*,' is perfectly correct. The claims of euphony and analogy are clearly on his side. It is absurd to suppose that one of the vowels in a diphthong can be arbitrarily dropped or silenced: were such the case 'mead' might be pronounced 'mad,' 'suit' 'sit,' 'road' 'rod,' and, what is not alien to the present instance, 'newt' 'nut.'

But we have a powerful analogy to direct us in the pronunciation of the diphthong '*eu*' in the word 'pharma*ceu*tic.' The Latin adverb '*ceu*,' 'as,' 'like as,' and the terminations of several such words as 'Lyn*ceus*,' 'Menæ*ceus*,' etc., establish at once the use of the soft 'c.' If the longer term 'pharmaceutical' be preferred, and the hard 'c' be adopted, the word '*cuticle*' suggests itself instantly in condemnation of our choice.

The softening of words having the Greek χ in their originals, is the common euphonic practice in our language. For instance, the term κυανὸς, when Anglicized, both in its simple and compounded forms, takes a soft 'c,' as '*cyanic*,' '*cyanous*,' '*hydrocyanic*.' So with κεφαλὴ, we form the compound '*acephalous*.' From 'κήλη' we have '*hydrocele*.' From 'κάρα' 'cerebrum,' Engl. '*cerebel*,' and '*cerebral*;' and from σπίρμα κήτου, '*spermaceti*.' The medical world has also treated us with another example, '*dys-ecœa*,' from δυς and ακοὴ. '*Ascetic*' might be added, but enough has been adduced to prove my assertion.

Trifling discussions of this kind only remind us how greatly our language stands in need of some authorised standard of pronunciation and accentuation. However deficient in the knowledge of Mœso-Gothic and Scandinavian sources, from which our tongue has been in a great measure derived, Johnson may assume an easy pre-eminence in the correct exposition of the meaning of terms, and it is gratifying to observe, that in all professions, his authority in that respect stands supreme. Indeed, I believe, that the time has at length arrived when the vulgar and ignorant abuse of faction has subsided in one general voice of eulogy and veneration. But on the two heads of accentuation and pronunciation, Johnson affords us neither standard nor criterion. And with respect to Sheridan, Walker, Knowles, or Richardson, we all know how little weight their names actually carry with them in the world of letters, as to either of these points.

The Vocabolario degli Academici della Crusca, and the Dictionnaire de l'Academie Françoise, can suggest to us a remedy for this national defect, no farther than by prompting an inquiry amongst ourselves whether an extensive association of persons, not merely scientific and literary, but of all professions, thoroughly well educated, and habituated to the refined intercourse of the best society, its conventional language, phraseology, and pronunciation, might not by frequent conferences, lectures, and discussions, greatly advance the establishment of some national criterion of accurate utterance and accent. Difficult as such co-operation might be to effect, I think there cannot be two opinions as to its practicability and public importance.

Market Bosworth, Aug. 8. A. B. E.

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Etymon of the Word Jest.

In Stephen Weston's Latifat, or Joke called Precedence, he remarks on the sentence "teman mejlis Khosh wekt gesht," to the whole company an excellent time-amusement, that "the English word Jest is from *gesht* in Persian, and not from *Gesticulor* in Johnson, or from *Gesta Romanorum*." In etymological researches, Johnson is not to be relied on. The only person I know, who has treated the word Jest with anything like caution is Webster, the American, who gives the Spanish and Portuguese *chiste*; but adds a "perhaps" to the Latin *gestis*. The amusing Lemon gives us the Greek χειρ! the hand. The word *gesht* seems, indeed, to be nearly allied to the Latin *gesticulor*, inasmuch as they both relate to bodily actions. The significations of *gesht* are "walking, perambulation, recreation, amusement, or diversion," arising from bodily exercise. The same may be said of the Latin *gestio*; therefore, I think, Weston would have been nearer the truth if he had said *gesht* from *gestio*, or vice versa; while the evident signification of the English word Jest, refers us to a mental amusement. Moreover, *gesht* in the Persian tale becomes a relative to its antecedent sentence, "to be beaten and pounded in a mortar," that implies violent gesticulation upon poor Nerkis.

To trace the word Jest to its origin, is a very difficult matter. We must first premise that vowels are interchangeable, and these again may be changed into their corresponding semi-vowels; an instance of which is given in Current Notes, p. 41, viz. Jotens, or Yotens, (and Eotenas?) Finn Magnusen makes Jotunn, come from the Hebrew אתן *aithen* or *ethen*, which he writes *Eten*; we may therefore make the following changes, Iotunn, Jotunn, Yotunn, Eten.

Again, English Earl, and Islandic Jarl; and in the Wallachian language we find *j* substituted for *w*; as *jele*, to wail or howl. Arabic ول وال *wal-wal*, howling, wailing; the reduplicate of ولة *walah*, afflicted, terror, grief. Sanscrit, *waila*, to fear, grieve, etc. We may now come to the word in question.

Persian وشيه *washyah*, a jest; from وشى *washi*, to cover a story with falsehoods; the simple meaning of which is to be found in the Sanscrit *ve*, not; and *sat*, the truth; it therefore makes *vesat*, not the truth, an untruth; and by pursuing the same course as in Iotunn, Jotunn, Yotunn, Etan; we shall, I think, obtain the true etymology of Jest, viz.:—*vesat*, *jesat*, and *jest*, a *mental* amusement or exercise, and *not a bodily* one.

In the present instance it is necessary to adduce the Chinese *chony* or *shwo*, to jest; literally, in discourse, to relate doubly to a man; *i. e.* to say one thing and mean another.

More oversights may probably be found in Weston's little Vocabulary of European Words, which are the same in Arabic and Persian; as in Ale, (Ahl), etc.

Southwick Vicarage, August 5. T. R. Brown.

Founders' Livery Entertainment, temp. King Henry VIIth.

At the dinner of the Worshipful Company of Founders, on the 31st ult., at the Brunswick Hotel, Blackwall, on the plate of each guest was placed a richly embellished bill of fare of the day, accompanied by a printed bill of the charges of an entertainment to about thirty of the Livery, in 1498, the earliest noticed in their records. Mr. Williams, the Master of the Company, induced by his antiquarian predilections, presented it to his Brother Founders, and as no more were printed than for the service of those present, it is here reprinted as an historical illustration of Civic hospitality in days long since passed by.

Th' Accompt of the recepts and payments by oon hoole yere, of Robert Setcole, Edmond Bird, and John Parker, otherwise called John Sena, Wardeyns of the Crafte of Foundours, made and done from [Nov. 17,] the Fest of Saint Clement the [Pope] and Martyr, in [1497] the xiijth yere of the Reigne of Kyng Henry the vijth, unto the same Fest in [1498] the xiiijth yere of the same Kyng.

Payde for the Souper.

First, for brede	iij*s*.	vj*d*.
Item, for ij barells of meale with the bultyng		xxxiij*d*.
Item, for ij barells of ale	viij*s*.	
Item, for the hire of the Halle	vj*s*.	
Item, for v dosen dī of chekyns	vij*s*.	iiij*d*.
Item, for xxx shulders of moton	vij*s*.	vj*d*.
Item, for x dosen of pegions	vij*s*.	vj*d*.
Item, for xxxij conyes	v*s*.	iiij*d*.
Item, for vij leggs of moton, and iiij whits [whitebreads?]		xviij*d*.
Item, for v dishes of butter		viij*d*. ob.
Item, for dī lb. of peper		ix*d*.
Item, for cloues and mace ij ons.		viij*d*.
Item, for suger, iij lb.		ix*d*.
Item, for reisons of Corraunt		vj*d*.
Item, for dī ons. of Saffron		viij*d*.
Item, for ij lb. of dates		viij*d*.
Item, for v C. peres		xv*d*.
Item, for salt, vynegre and mustard		vj*d*.
Item, to the Mynstrells		xx*d*.
Item, for C. dī of eggs		xvj*d*.
Item, to the Coke for his labor, seruants, and stuff	v*s*.	
Item, to the boteller		xij*d*.
Item, for v galons of wyne	iij*s*.	iiij*d*.
Item, for iij gallons of creme		xij*d*.
Item, for onyons and herbes		ij*d*.
Item, for the waterberer		iij*d*.
Item, for washyng of clothes		xx*d*.
Item, for scouryng of the vessells		vj*d*.
Item, for ij quarters of coles		viij*d*.
Item, for quartern of fagots		x*d*.
Item, for candells, tappers, and trasshes		ij*d*.
Item, for Porter		iiij*d*.

Sum payd for the Souper, iij*l*. xij*s*. v*d*.

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Manuscripts of the Ximenes Polyglot.

The story about the Manuscripts of Ximenes, noticed in Current Notes, vol. iv. p. 51, having been used for sky-rockets, was a *facetia* to divert the many enquiries about them. They are extant at Madrid.

Woburn. B. B. Wiffen.

Argyle Library.—Current Notes, vol. iv. p. 60.—I do not recollect where the copy is of the Catalogue from whence I obtained Reed's note, most probably in the British Museum. A copy was in Reed's library, vide Sale Catalogue, 1807, No. 184.

The fire at Luton did *not* destroy the library, it was removed when the estate of Luton was sold; and is, I believe, safely secured in cases, during the minority of the present Marquis.

Woburn Abbey, July 27. John Martin.

Poetical Sign-boards in Scotland.

At the village of Ravelstone, near Edinburgh, over the door of a roadside inn, was a few years since, and is possibly there still, a painted sign-board of a swan swimming in the water; and below it, these lines:—

As the Swan loves water clear,
So do men good ale and beer.

Another sign-board, at Morningside, also near Edinburgh, has a beehive painted, and these lines under it:—

Within this Hive we are all alive;
Our drink as sweet as honey;
If you are dry, come in and try,
But don't forget the money!

The following is, however, the most singular of the sort, that I know. At Brechin, in Forfarshire, over the door of a shoemaker, named Tytler, who kept shop there about forty years since, was a painted sign-board, having the representation of a pair of torn, and a pair of mended shoes, and underneath:—

When boots or shoes are nearly ended,
Here they can be neatly mended,
By George Tytler:
But, Gentlefolks, what do you think?
I must have the ready clink.

Tytler died within the last ten years, still many of the 'living chronicles' of Brechin have a full recollection of the well known sign-board.

Tytler, the avowed amender of men's understandings, was cousin to the eccentric James Tytler, memorable as the writer of Scottish Songs, and as the compiler and editor of the second edition of the Encyclopædia Britannica, and other works; and also, to Dr. William Henry Tytler, the translator of Callimachus, said to have been the first translation by a Scotchman of any Greek poet. Dr. Tytler married a sister of Dr. John Gillies, the historian of Greece. J.

Richard Baxter the Nonconformist.

The biography prefixed to the folio edition of his collected works, is wholly silent as to his marriage, and in Rose's New General Biographical Dictionary there is but a slight passing notice. The following abstract of his marriage license, as registered in the Vicar-General's office, will therefore be read with interest.

1662. April 29. Richard Baxter, of St. Botolph's, Aldersgate, London, *Clerk*, aged about forty years, batchelor; and Margaret Charleton of Christ Church, London, about twenty-eight years, spinster; and at his own disposal, to marry at Christ Church aforesaid. Alledged by Francis Tyton, of St. Dunstan's in the West.

His wife Margaret, a person of great piety, and who entered fully into her husband's views, was the daughter of Francis Charleton, Esq. of Shropshire, and a magistrate. She appears to have been deceased, at the time he made his will, dated July 7, 1689, as in that instrument she is not mentioned. In the preamble he styles himself 'Richard Baxter, of London, Clerk;' but the word 'Clerk' is erased in the marriage licence; a fact deserving of notice, as he was then with Dr. Bates, one of the lecturers at St. Dunstan's, Fleet Street; and this is possibly one of the many traits of the intolerant inveteracy that after the Restoration was constantly in operation against him.

Baxter died Dec. 8, 1691, and was interred in Christ Church, Newgate Street.

The following, printed from a contemporary manuscript, has reference to the burial of this celebrated Nonconformist:—

A New Catch.

This worthy corpse, where shall we lay?
In hallow'd, or in unhallow'd clay?
Th' unhallow'd best befits him dead,
Who living from the hallow'd fled.

Then, in the vestry be his tomb,
Since that he made his drinking-room;
While to avoid the Common Prayer,
He scoop'd off his French pottage there.

But now, alas! near Newgate thrown,
Ere Tyburn could obtain its own;
He's gone to sleep with brethren blest,
In Baxter's Saints E'erlasting Rest.

Sticks in Office! The Madrid Gazette of May 28, contained an important decree, ordering all Ministers of the Crown, whether they appeared in uniform or in plain clothes, to carry sticks with gold heads and tassels, as an emblem of their authority; but the want of moderation in the weight of the 'gold heads' and appendages, have since sunk the officials, sticks and all, no one knows where!

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PENSIONS TO LITERATURE AND SCIENCE.

THE 1200*l.* annually appropriated as pensions to literary persons, and their families, have this year been thus dispensed:—

One hundred pounds per annum to Sir FRANCIS BOND HEAD, Bart., in consideration of the contributions he has made to the literature of this country.

To Mrs. Moir, widow of DAVID MOIR, surgeon, in consideration of her late husband's literary and scientific works, in connexion with his profession, his poetical talents, and the destitute condition of his widow and eight children.

To Dr. EDWARD HINCKS, in consideration of the eminent services rendered by him to history and literature by his antiquarian researches, and especially in connexion with the Assyrian and other Eastern languages.

To Mrs. Lang, in consideration of the eminent services rendered for a period of upwards of fifty years by the late Mr. OLIVER LANG, master shipwright at the Woolwich Dockyard; of his numerous valuable inventions and improvements for the advancement of naval architecture, and the straitened circumstances in which Mrs. Lang is placed.

To the widow of Sir NICHOLAS HARRIS NICOLAS, in consideration of his many valuable contributions to the historical and antiquarian literature of this country; and the limited circumstances in which his family were left at his death.

To the sister and two daughters of the late JAMES SIMPSON, in consideration of his eminent services in the cause of education, and the distressed circumstances in which, owing to the expenditure of his own means in the furtherance of this object, his family are left.

To the daughters of the late JOSEPH TUCKER, in consideration of their late father's services as Surveyor of the Navy for eighteen years, and the distressed condition to which they are reduced.

To ALARIC ALEXANDER WATTS, in consideration of his services to literature, and to art.

Eighty pounds per annum to the Rev. WILLIAM HICKEY, in consideration of the service which his writings, published under the signature of "Martin Doyle," have rendered to the cause of agricultural and social improvement among the people of Ireland; and the same amount—

To the daughters of Dr. MACGILLIVRAY, in consideration of their late father's contributions to natural history, and the destitute condition in which his family are placed at his decease.

Fifty pounds per annum to Mrs. LEE, widow of THOMAS EDWARD BOWDICH, the celebrated African traveller, in consideration of her contributions to literature, and the straitened circumstances to which she is now reduced.

To Mrs. Glen, widow of Dr. GLEN, missionary to the East for nearly thirty years; in consideration of his services to biblical literature by his translation of the Old Testament into Persian, and her distressed condition.

To Mrs. Hogg, widow of JAMES HOGG, "the Ettrick Shepherd," in consideration of her late husband's poetical talent.

To the widow and daughter of JOSEPH TRAIN, in consideration of his personal services to literature, and the valuable aid derived by the late Sir Walter Scott, from Mr. Train's antiquarian and literary researches, prosecuted under Sir Walter's directions; and

Forty pounds per annum to the daughters of the late JAMES KENNEY, dramatist, author of Raising the Wind, and other well-known productions.

LINES TO A VIOLET.

From the German of Hölty.

Hide in thy dark blue cup, oh! hide
The tears of sadness, 'till my fair
Comes to this murm'ring fountains side,
And plucks thee to adorn her hair.

Then to her breast, oh! bend, and tell
How these fond tears which on thee lie,
Flow from a heart that loves her well,
That lives to weep, and longs to die.

OH NANNY!—Your Correspondent, M. E., Current Notes, vol. iii., p. 90, is, I think, mistaken in supposing that this ballad was founded upon an earlier one. It appears, from all the notices that I have met with, to have been in idea and execution, solely Bishop Percy's composition.

Bristol. J. K. R. W.

BISHOP PERCY'S ballad of Oh Nanny! wilt thou gang with me? seems to have been suggested by that of the Young Laird and Edinburgh Katy, in Allan Ramsay's Tea Table Miscellany, edit. 1733, p. 66. The second verse commences—

O Katy! wiltu gang wi me,
And leave the dinsome town awhile.

MAJOR ANDRÉ. When was the body of Major André exhumed in America, for interment in England? T. A.

The corpse or skeleton of Major André was disinterred at Tappau, in America, on August 14, 1821, and placed in a sarcophagus, to be conveyed thence to England. See Current Notes, vol. iii. p. 81.

POST IN FRANCE. Is it known at what period the post was established in France? E. D.

The penny post delivery of letters, established in London, in 1683, was the model of that instituted in Paris, in June 1760. The French have since adopted the English system of penny postage stamps.

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Shakespeare's Romeo and Juliet.

Romeus and Julietta, translated by Brooke, was printed in 1562, 8vo., and of Shakespeare's Romeo and Juliet, "newly corrected, augmented, and amended," there were editions printed for John Smethwick, in 1607 and 1609, 4to. The following memoranda appear to allude to an edition of Romeus and Julietta, not now known. They are from a portion of a leaf of some publisher's shop-book, used in the binding of an old volume, and refer to payments to printers of the books named. Thomas Creede printed several of Shakespeare's plays for various publishers from 1594, onward. He printed the Merry Wives of Windsor, in 1602, for Arthur Jackson, whose memorandum this might have been.

To Snodham, the 23 of December 1609, towards the Soles latter hopes, and Errapaters, 20*s*; more 8*s*; more 10*s*.

To Creede towards printing of Pastoralls de Juleitta 4*s*.

To Mr. Creed, the 6 of Januarie 1610, towards printing of Pasterall de Juletta 4*s*.

No printer in the present day would thank a publisher for such instalments. P. C.

Epigram from Ausonius.

Both are in want—the pauper and the peer:
The latter craves court favours and rewards;
The beggar only asks his bread and beer;
Surely *his* need is much less than my lord's!

American Definition of 'Uncle Sam.'

The recent query of 'Young America,' as to the origin of the terms 'John Bull' and 'Uncle Sam,' elicited from the editor of the *New York Sunday Times*, the following reply:—

Englishmen are called 'John Bulls,' we believe, because they are generally reputed to be cross and uncommunicative to strangers. Our national appellation is said to have originated in the following manner. During the last war with England [in 1814], a man by the name of Elbert Anderson furnished provisions by contract to the general government. A great quantity were barrelled at Troy, N. Y., and the barrels were marked with the initials of the contractor's name, E. A., and U. S. for United States. The inspector of these provisions was one Samuel Wilson, called familiarly 'Uncle Sam.' One day a workman was asked what the letters E. A., U. S. upon the barrels signified, when he said that they stood for 'Elbert Anderson and Uncle Sam.' The joke took and spread among the soldiers, who afterwards, whenever they saw anything marked 'U. S.' declared it belonged to Uncle Sam. By degrees it has found its way into our national vocabulary, and may, for aught we know, yet be voted to be a classical expression.

The Cross and the Crescent.

The Emperor, Charles the Sixth, on the commencement of the war between Austria and the Turks, in 1717, took leave of his general, Prince Eugene, in these words, "Prince, I have set over you a general who is always to be called to your council, and in whose name all your operations are to be undertaken." The Emperor then placed in his hand a crucifix richly set with diamonds; at the foot was an inscription, Jesus Christus Generalissimus. "Forget not," added the Emperor, "that you are fighting his battles who shed his blood for man upon the cross; under his supreme guidance attack and overwhelm the enemies of Christ and Christianity."

Mr. George Brettingham Sowerby, F.L.S., of 70, Great Russell Street, Bloomsbury, author of several highly approved works on Natural History, died July 26, in his sixty-fifth year, at his residence in Hornsey-road.

Mr. Samuel Nixon, Sculptor, who executed the statue of King William the Fourth, at the end of Eastcheap, leading to London Bridge, died in his fifty-first year, on the 2nd instant, at his residence, Manby Place, Kennington Common.

Richard Priestley, the Bookseller.

Many readers of Current Notes will doubtless remember the late Richard Priestley, Bookseller, in Holborn, but who died a recipient of Sutton's benevolence, in Charter House, on February 4, 1852, in his eighty-first year. At the termination of the War in 1815, his stock, unencumbered, was worth upwards of thirty thousand pounds, but the decline that ensued in the prices of old established Classical Works, of which his stock mainly consisted, induced his printing of editions, by modern editors of distinguished acquirements and erudition, and in forms more consonant with the requirements and taste of our day. The sale, equivocal and slow, did not reimburse the great outlay of production, and embarrassment ensued. His daughter, Mary Ann Priestley survives, pennyless and in want. Her letter, addressed to the Editor, thus imploringly describes her pressing need:—

"Stern necessity compels me. My circumstances leave me penniless! Do you think a small sum could be raised to rescue me from the most unhappy situation in which I am placed, without friends or relations? I know not what will become of me, unless some charitable hand be extended towards me. Think of my dear Father, and pity his unhappy child, so different to what my youth promised; to be in such a condition at my age is indeed trying."

To those to whom a small sum is no object, this appeal is respectfully addressed; and Mr. Willis will willingly take charge of any kindness thus charitably conferred.

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WILLIS'S CURRENT NOTES.

No. XLV.] "Takes note of what is done— By note, to give and to receive."—SHAKESPEARE. [SEPTEMBER, 1854.

THE ROMAN ERA.

HAVING occasion lately to refer to Sir N. Harris Nicolas' *Chronology of History*, I was much surprised at finding these words relative to the Roman Era. "Dr. Hales has determined from 'history and astronomy,' that the Varronian computation is correct, viz. B.C. 753."

That this date cannot be determined, from conflicting history, is obvious; but I am at a loss to conceive by what astronomical process Dr. Hales has proved the Varronian Era to be the true one. Many astronomers and writers on Chronology have totally failed in the attempt. The Jesuit Denys Petau, in his chapter on the subject, makes this admission:—

Quod ad Solis deliquia pertinet duo, quorum alterum in ipso Romuli conceptu, alterum eo die, quo Urbs est fundari cœpta, contigisse dicitur; ea sunt hactenus ex Tabulis quæsita frustra.

There were two ancient traditions at Rome, concerning the first foundation of that city. One, that after the destruction of Troy, certain Trojan fugitives, driven by the winds on the western coast of Italy, anchored at the mouth of the Tiber; that their women tired with the hardships of the sea, and instigated by one of their number, named Roma, conspired and burned the fleet: that the wanderers, thus constrained to remain, chose the Palatine hill for their settlement, and called it Roma. The other, that the exiled Trojans were conducted by Æneas; that he, after seven years of wandering through various lands and seas, settled in Italy, and built the city Lavinium, where he reigned three years: that his son Ascanius, after his death, relinquished Lavinium to his step-mother, and built Alba, where he and his descendants reigned three hundred and thirty years prior to the foundation of Rome: that a total eclipse of the sun occurred on the 21st of April, the festival of the Parilia, in the year when the building of that city commenced.

To the latter, Virgil alludes, *Æn.* i. 264—

Moresque viris et mœnia ponet:
Tertia dum Latio regnantem viderit æstas,
Ternaque transierint Rutulis hyberna subactis.
At puer Ascanius, cui nunc cognomen Julo,
Triginta magnos volvendis mensibus orbes
Imperio explebit, regnumque ab sede Lavini
Transferet, et Longam multa vi muniet Albam.
Hic jam ter centum totos regnabitur annos
Gente sub Hectorea; donec, etc.

Donatus remarks, "Post triennium Æneæ, triginta Ascanio, et trecenti Hectoreæ, genti dantur." From Justin xliii. 1, we learn that Æneas was slain in the war with Mezentius. He immediately adds: "In locum ejus Ascanius filius successit, qui, Lavinio relicto, Longam Albam condidit, quæ trecentis annis caput regni fuit." Servius makes this period twenty years longer: "Inter excidium Trojæ et ortum urbis Romæ anni interveniunt 360."

With respect to the time when the city was founded, Cicero says, *Divin.* II. 47.

L. Tarutius Firmanus, familiaris noster, in primis Chaldaicis rationibus eruditus, urbis nostræ natalem diem repetebat ab iis *Parilibus*, quibus eam a Romulo conditam accepimus: Romamque, *in Jugo cum esset Luna* natam esse dicebat.

And Manilius, iv. 731—

Hesperiam sua *Libra* tenet, qua condita Roma.

Solinus also says the moon was in Libra; but he makes it an eclipse of the moon, by saying the "Sun was in Taurus." Plutarch tells us more distinctly, in the Life of Romulus, where he mentions the calculations of Tarutius, that there was a conjunction of the sun and moon, attended by an eclipse, on the very day when the first stone of Rome was laid.

That no eclipse of the sun took place on the 21st of April, B.C. 753, nor for ninety-nine years previously, nor half a century subsequently, I have fully proved by astronomical calculations, but I find that a total eclipse of that luminary actually did happen on the 21st of April, B.C. 853. This is very remarkable—*just one hundred years* prior to Varro's date, and corresponding exactly with other circumstances. We learn from Plutarch, l. c. that Varro had his date from the lips of Tarutius; is it not possible then, that he, by a slip of memory, might have committed an error in one figure, and substituted one date for another—equivalent to 753 for 853?

This eclipse, according to modern tables, would have been invisible at Rome; but if Ptolemy's Lunation (29 d. 12 h. 44 m. 3 s. 20‴), were correct, and the calculation made accordingly, the middle of the eclipse would have been at 7 h. 13 m, P.M. and the commencement visible for some time at Rome, there being no doubt, that the calculations of Tarutius and Ptolemy were derived from the same source—"Chaldaicis rationibus," "Babylonian numbers." If, on the other

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hand, the moon's acceleration (?) be an incontrovertible fact, and amount to so much in twenty-one centuries, as stated by Mr. Dunthorne in *Phil. Trans.* n. 492, the commencement of this eclipse would be visible at Rome.*

Various dates from B.C. 1271 to 1171, have been assigned to the destruction of Troy.† That named by Apollodorus, B.C. 1184, is the date generally received, but only one, however, of those dates, seems to correspond with the concurrent tests of tradition and astronomy. According to Timæus, as cited by Censorinus, *de Die Natali*, c. 21, Troy was taken and destroyed B.C. 1193. It was midnight, between the 1st and 2nd of February; the moon was full and shone brightly. All writers agree in this particular. Lesches, the author of the *Ilias Parva*, tells us,

Νὺξ μὲν ἦην μεσάτη, λαμπρὴ δ' ἐπέτελλε σελήνη.

The Greeks usually chose the time of full moon, as the most auspicious season for attacking an enemy. Clemens Alex. *Strom.* i. 10; and Aristides, *Platon.* ii. Callisthenes, in the second book of his Histories, wrote that Troy was taken in the beginning of February. Hellanicus, Dionysius Argivus, Lysimachus also, and others mention this month as the time of that occurrence. The Jesuit De la Cerda, on Virgil, *Æn.* ii. 250, without giving any date or author, alludes to an eclipse, and says he is far from thinking it an eclipse of the sun, "in coitu Lunæ," because the moon was full.

Now, it is a certain fact, that the moon was full on the morning of the 2nd of February, B.C. 1193, and eclipsed; but invisible at Troy, as the sun had previously risen. It is also a fact that the sun was eclipsed on the 9th of August in the preceding year, B.C. 1194, the greatest obscurity being about six in the morning. This eclipse is alluded to by Homer, *Il.* ii. 567, where he describes the battle in which Sarpedon was slain.

If, therefore, from 1193 we subtract the seven years of Æneas' wanderings by sea and land, the three years of his reign in Italy, and the three hundred and thirty years, during which Ascanius and his descendants reigned at Alba, we shall, I think, obtain the true Roman Era, B.C. 853:

Thus, 1193—(7 + 3 + 30 + 300) = 853.

The only question now remaining is, how do Dr. Hales, and the other supporters of the Varronian computation, B.C. 753, account for *one complete hundred years* between these two dates?

Having thrown out these suggestions, I leave the subject to be thoroughly investigated by more competent scholars.

Hawkshead, Sept. 8. D. B. H.

QUO FAS ET GLORIA DUCUNT, the motto of the British Artillery; whence is this derived? A. T.

* The Lunation now in use has been derived from two eclipses distant *only* one hundred years.

† Borheck, App. in Herod. vol. i. p. 254.

ISABELLA SFORZA.

RENOUARD notices, under 1544, a work printed at Venice by Paul Manutius, entitled, 'Della Vera Tranquillita dell' Animo. Opera utillissima et nuovamente composta dalla Illustrissima Signora, la Signora ISABELLA SFORZA," in 4to. 53 feuillets. Publié par Ortensio Lando, sous le nom supposé de Tranquillo, et par lui dédiée à Otho Truxes, évêque d'Augsbourg."*

In the Kendall Collection, at Colchester, is a manuscript translation of this work. The English title being—

The Heauen of the Mynde, or the Myndes Heauen. A moste excellent, learned and religious Treatise, declaring the way and rediest manner how to Attayne the True Peace and Quiet of the Mynde. Written in the Italiane tongue by the right honourable Ladie, Madonna ISABELLA SFORZA, sister to the Great Duke of Mylane; and translated into English by A[nthony] M[undy].

This translation, on fifty-three leaves, quarto, closely and fairly written, is preceded by a dedication to Alderman Swynnerton, dated 22nd of December, 1602, and signed AN: MUNDY. In the dedication occurs this passage—"Alphonso Ferreze writing in recommendation [of the work] in Italyane saythe, That every lyne valued is worthe an Ingot of Golde. It is the work of a moste honourable Lady written for comfort of her own confusion, in the time of her imprisonment for the cause of Christ."

Can any reader of Current Notes state whether this Translation has appeared in print, and where any notice of Isabella Sforza and her imprisonment may be found?

W.

Mundy's translation is unpublished, and unknown to those conversant with his works. Another point of interest is the dedication, as it would seem Mundy thus sought employment as a writer of London Pageants; he wrote that in 1605, in honour of Sir Leonard Hollidsy, as also Chrysothriambos, the Triumphes of Golde, in 1611; but in the following year Decker wrote the pageant for Sir John Swinnerton, who is characterised by Robert Tailor in his comedy entitled *The Hogge hath Lost his Pearle*, 1614, 4to. Mundy died in his eightieth year, August 10, 1633, and was buried in St. Stephen's, Coleman Street.

VABALATHUS.—Dr. Martin Lister, in his Journey to Paris, 1698, mentions his visit to Mons. Vaillant at his apartments in the Arsenal:—

He told me he had never seen any Coins of Odenatus, but he had very lately parted with one of Zenobia, to the Duke of Maine. As for Vabalathus, he had seen some of him, in brass, and one he had in silver, which he very obligingly made me a present of, and this was the only silver coin he had ever met with of him. His reading of it—

VABALATHVS V. GR. IMP. R.
Vices gerens Imperii Romani.

Vaillant by this appears to have read the C as a G, and the D as a P.

W. F.

* Annales de l'Imprimerie des Alde, 1825, vol. i. pp. 308.

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Border Hospitality.

An inedited letter of Sir Walter Scott.

My Lord Duke,—I am equally flattered and ashamed of the trouble which your Grace has had the great goodness to take in order to gratify my idle curiosity. I own my curiosity was very much fascinated by the report of a memoir found in the Bastille, and written, as was alleged, by one of an ancient family, with which I have the honour to be connected. But the sense of your Grace's kindness, and the honour of your acquaintance with which you condescend to offer me, would be a compensence for a far greater disappointment.

I should not have ventured, considering that our accommodations cannot be of the first class, to offer the Duchess of Buckingham any convenience that these can afford her Grace, had I not been sensible that the Duchess's goodness will consider the meaning of the invitation, and compare them not with those her Grace is most accustomed to, but to such as are afforded by a Scotch Inn. It is true, our late much lamented friend the Duchess of Buccleugh* used to make our roof her home occasionally, but as the Lady of my Chief, she was bound to think herself well entertained, providing on our part there was nothing omitted which could show our sense of her kindness.

We do not live in the most romantic and picturesque part of Scotland, but the country round us is very pleasant, and full of romantic traditions and historical recollections, besides having to boast of the ruins of Melrose and other objects of antiquarian interest. I can only add, that if your Grace should accompany the Duchess on her proposed tour, it will give us a double honour and pleasure to see the Lord of the far-famed Stowe, among our wild hills and moors. Also, that we have room enough, such as it is, for any friends who may belong to the Duchess's party, and that we have enough of hard beds, forest mutton, and tolerable claret, which are the chief ingredients of Border hospitality, including always the sincere and respectful welcome, which the Duke and Duchess of Buckingham are sure to find wherever they visit.

I have the honour to be, with a sincere sense of your Grace's goodness,

My Lord Duke,
Your much obliged
And most respectful, humble servant,
Walter Scott.

Edinburgh, June 17, 1824.

P.S.—The Duchess of Buckingham must not quite form her expectations of Scotland on Mrs. Hughes' report, for our good friend brings so much disposition to be pleased wherever she comes, that she is, perhaps, if that be a fault, gratified with what is in itself not of very much value.

* Qu.? Harriet Catherine, wife of Charles William Henry, the fourth Duke. Her Grace died August 24, 1814. His Grace the Duke of Buccleugh died April 20, 1819.

Raphael and the Loggie of the Vatican.

Surely those august colonnades, seen nowhere but in Italy, and in Italy distinguished by the unpretending name of Loggia, are the very poetry of architecture; creations of the Sun's own climate, they are pavilions of the Sun himself. Upon the highest terrace of the Palace, upon the pinnacle of the green olive hill, glistening above the verdurous canopy of the great pine groves, aloft they poise their stately arches, as if to meet their welcome guest the Lord of day. Alas! that storm and rain should ever be their uninvited visitors.

Among the mirabilia of the Vatican, the Loggie immortalized by Raphael and his pupils, are much more talked of than they are either felt or understood. In many melancholy instances, it is to be apprehended, they are confounded with the four stately Stanze embellished by the same illustrious school.

Erecting their triple tier about the Court of San Damaso, and approached by all the old Italian pomp of staircase, these regal Porticoes scarcely required the exquisite elaborateness of Raphael's fancy, or the masterly creations of Raphael's mind to illustrate the naked glory of Bramante's beautiful designs.

The noble Corridors command the most enchanting prospect of this thrice built city of Mars, besides the mountains, the pine-woods, the castles, and the towns of its delightful Contorni; and when satiated with the voluptuous view, you turn from the harmonious colourings of Nature to the more brilliant but not less finely modulated decorations of Art, amazement is impelled by the prodigal luxuriance with which Painting opens up her every fountain there. Story, Design and Colour join in august alliance to decorate the proud projections of her sister, Architecture. Vaults radiant with arabesques; Panels glowing with Landscape; Medallions, each a masterwork, and each a drama in itself; and Pilasters variegated with delightful imageries of Genii. Birds, Flowers, and Fruits, worthy of their presumptive origin, from the Baths of Titus, absolutely bewilder with the admiration which they excite.

That Raphael should condescend to luxuriate in these most elegant yet trivial intricacies of Art, is a proof of the elasticity of true Genius! Men so great can well afford to be little, but alas! before the first flood of enthusiasm has ebbed away, comes the heart-sinking conviction, that all this beauty, all this grandeur, all this that *ought to be* Immortality, consigning a hundred great Names to the Archives of the world, is already irremediably a ruin.

Yes! amidst all the sunshine that irradiates the distant landscapes, and floats over their pillared pavements; amidst all the soft airs that advance wooingly upon the brow, along their shadowed colonnades you look upon these tarnished, mildewed, and dilapidated triumphs of Art, and fancy you hear the Tempest howling, the Rain streaming, the Snow and Hail rattling, or the Lightning and Thunder holding their terrific revels amid these elegant Corridors, already bearing vestiges of the

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pitiless havoc of the Spanish soldiery, whose wanton violence, anticipating time, seems to have envied the very seasons their charter to destroy.

Reckless, indeed, were these Pontiff Princes, even of their own Magnificence. In embellishing their Temples, Palaces and Towns, they gave as much to the Sky, to its Suns and to its Storms, as they bestowed upon the more tranquil penetralia of their Cabinets, and the richest decoration of their Banquet saloons, believing with consummate assurance, that "to-morrow shall be as to-day, and yet more abundant;" they challenged Time and the Tide to do their worst, relying on their own resources against vicissitudes, confident they could soon

"repair the golden Flood,
And warm the nations with redoubled ray."

Could Julius and Leo but look back upon those mouldering Loggie, and compare them with that glittering illumination of Painting, and Marble, and Gold, matchless productions of munificence and art, which under their auspices, found in these Arcades an illustrious home; they might groan over their annihilated Pride, or grieve upon the phantoms of their beloved Delights.

Speak, ye Sibylline Leaves! how long hence, before the wild fig bursts beneath their crumbling balustrades, or the bright network of the ivy embroiders their pilasters, or the silken moss becomes their tapestry, or the jewelled lichens supplant the marbles of their inlaid pavements? Fate only knows!

Rome. T. H. W.

TYTHES instead of being received by, were originally levied on, the clergy. The "Saladine tenth," was imposed for the defence of Palestine during the Crusade, or holy wars between Richard Cœur de Lion and that victorious Infidel; as well on the clergy of the Latin Church, as on the laity: when the war ceased, the practice, as Gibbon observes, was too lucrative to expire with the occasion.

ADVANTAGES OF A LIBRARY.

IN the best books, great men talk to us, give us their most precious thoughts, and pour their souls into ours. God be thanked for books! They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are the true levellers. No matter how poor I am: no matter though the prosperous of my own time will not enter my obscure dwelling; if the sacred writers will enter and take up their abode under my roof, if Milton will cross my threshold to sing to me of Paradise, and Shakespeare to open to me the worlds of imagination, and the workings of the human heart, and Franklin to enrich me with his practical wisdom, I shall not pine for want of intellectual companionship, and I may become a cultivated man, though excluded from what is called "the best society" in the place where I live.—CHANNING.

ERASMUS AND LUTHER.

PHYSIOGNOMISTS observe in the visage of Erasmus, the strongest indications of good sense, benignity and wit. When Luther was shewn a portrait of Erasmus, the ascetic reformer observed, "Were I to look like this picture, I should be the greatest knave in the world!" So much for prejudice.

Luther was implacable in his resentment, and bitter in his sarcasm; ardent and sincere in his great work of Reformation, he would maintain no friendly terms with those who would not go the whole length of his zeal: Erasmus and the pious Augustine monk had once been friends.

The rare talents of Erasmus burst forth "when learning was emerging out of barbarism." He was one of the first who dared to attack superstition, which he had not the courage to relinquish. His cupboard, which to the honour of the age was enriched with plate presented to him by the most illustrious men, as an offering to his talents and private worth, was a subject for invective in the independent spirit of Luther, whose suspicions were excited to the belief of Erasmus' too great devotion to the good things of the world.

"We must carry ourselves according to the times, and hang the cloak according to the wind," said Erasmus mildly; those sentiments, however honest of purpose, were widely different from the straightforward temper of the great apostle of Protestantism.

Rubens, a Papist, in his celebrated picture of the Woman taken in Adultery, has introduced the portrait of Luther, a visage without a single trait that even the devotion of bigotry could convert into a Christian or Cardinal virtue. Calvin is also rendered a prominent figure in the group, conceived in the same spirit of hatred to the reformed religion.

SHAKESPEARE.—The following, recorded in the London Magazine, 1765, p. 377, appears to have escaped the notice of the bard's biographers:—

July 17. The old walnut tree that flourished before the door of Shakespeare's father's house, at Stratford-upon-Avon, at the birth of the poet, has lately been cut down, and several gentlemen had images resembling that in Westminster Abbey carved from it.

MAHOMMEDAN GALLANTRY.

IN Hammer-Purgstall's Extracts from Saalebi, printed in the Journal of the German Oriental Society, 1852, vol. vi. p. 511, it is intimated, the proof that women surpass the devil in cunning is derived from the Koran, chap. iv. verse 78, which says, "The cunning of Satan is weak," and chap. xii. verse 28, in the address to women, "your cunning is great."

The advice of women, bad, and to be rejected; so says the Prophet, "Ask their advice, and do the contrary." S.

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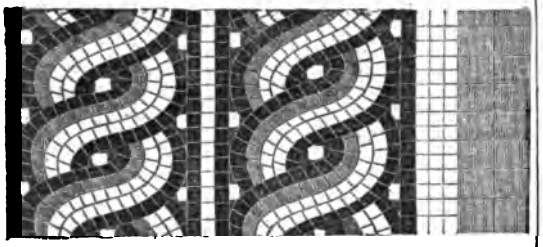
Roman Pavement at Dorchester.

Last week while breaking the ground for building the new gate and improvements of the Dorset County Gaol, about two feet below the surface, a portion, four or five feet wide, of a Roman pavement, or 'opus tesselatum,' was exposed. Dorchester and its neighbourhood has much to interest the archæologist; named by the Romans 'Durnovaria,' a word derived according to Hutchins from the British; Ptolemy calls it Dunium (Δυνιον), which he says was the town or city (πολις) of the Durobriges; it was fortified by the Romans, and part of the wall is yet standing in "The Walks" at the western end of the town. At different times many similar pavements have been found; the part here drawn—



is apparently the ornamental portion of the border, in which the tessera of white, black, blue, and red, are just one-fourth of the size of the red, employed in the inner surface. As so small a fragment remains it is impossible to decide as to what was its form or dimensions. The colours, though clear, are not very bright; but hitherto I have not found any other specimen discovered here of a similar pattern. A single brass coin of Vespasian, Emperor A.D. 69-79, was found at the same time. The whole has been carefully raised, and set in two parts, one is to be laid down in the entrance hall of the Governor's residence, and the other, it is presumed, will be deposited in the Dorset County Museum.

Dorchester, August 18. John Garland.

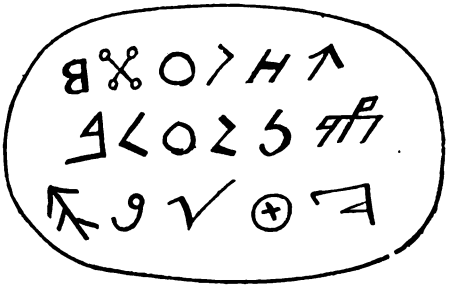
The Uncertainties of History.

Henry IV. of France, after the victory of Aumale, in which he was wounded, ordered the attendance of his Generals to his bedside, to render him an account of what had occurred after his being carried from the field; but no two agreed on the course of the events in which they had been the actors, and the king, struck forcibly with the difficulty of ascertaining facts so evident and so recent, exclaimed, 'Voila ce que c'est que l'Histoire?'

Pharmaceutical.—Current Notes, p. 64. Sir F. Kelly's opinion was in favour of the hard 'c,' which the judicious remarks of your correspondent A. B. E. proves to be anything but correct. S. M.

Phœnician Tavern Sign.

Pownall in his Treatise on the Study of Antiquities, p. 234, notices the following inscription that appears to have been placed over the door of a Tavern.



"This inscription is taken from the Thesaurus Hieroglyphicorum, e Museo Georgii Herwart, Hogenburg, 1607. It is not there said from whence taken, but is here inserted to invite the ingenuity of the learned."

No elucidation appears to have resulted from this challenge, but the characters on this curious and interesting old Phœnician inscription read thus.—

Baat od hat
Balo sikir
Tayil war otik.

The invitation to the wayfarer being simply in English—

An Inn for the pleasure of the multitude,
For drinking date-wine,
And also for the excellent comforts of life.

Southwick, Sept. 5. T. R. Brown.

While adopting the above communication from a respected correspondent, the editor submits one or two observations. Since the above was engraved, the same inscription has been discovered in the *Cabinet de Pierres Gravées*, Paris, 1778, vol. ii. pl. cevi. fig. 387, as the reverse of a gnostic gem. Mixed inscriptions like the present are extremely problematical, and the attempt to explain Gnostic Mysteries is generally unsatisfactory. The idea of reading from the left to right, and the referring to mixed alphabets, in aid of elucidation, have found objectors, while strong doubts are also entertained that the caravansaries of the East were at any period the places of such specific general entertainment as our respected correspondent has concluded.

An untranslatable Pun.—Après la mort de Louis Onze, au commencement de la régence de Madame de Beaujeu, plusieurs personnes furent disgraciées; entre autres, Cotier, premier médecin de feu roi, qui s'applaudissant d'être échappé de cette cour orageuse, fit sculpter sur la porte de sa maison, un abricotier, avec cette inscription :

A l'abri, Cotier.

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Giaour Aggressions in the East.

European intercourse has greatly changed affairs at Constantinople. An Englishman or a Frenchman may now by merely taking off his shoes, *sans* firman, "*sans* everything," enter without let or hindrance the mosque of Santa Sophia itself, and, again taking off the shoes, though retaining the hat, may also stroll into that of Sultan Achmet during "Divine service," listen to the monotonous chant of the Imaums, and observe the prostrations of the worshippers. Continuing his walk, he may wander about the Seraglio Gardens without suspicion. The officers of the guard, it is true, may stop him, but it will be merely to offer pipes and coffee, and to chat about the war; and then, disregarding a doubtful shake of the head from an old Mussulman, he may walk into the courts of the Seral itself, and criticise the odd heterogeneous mass of splendour, exhibiting a little taste, with much barbarity. The splendour is in the profuse gilding, now in a state of rapid decay. Pera, too, has its attractions—in the evening bands of music may there be heard, and good beer may be obtained. The Bosphorus is in all its beauty, shining like silver in the bright sun, except where the highly-coloured houses contrast in reflection with the tall black cypresses, and where its surface is varied by the passage of numerous merchant craft and huge transport steamers, such as the Orinoco and Himalaya, or the swift little Turkish steamers with their odd mixture on board of pretty Greek faces, Turkish yasmacks and their fezzed brethren, a few English and French officers on leave being intermingled, and a pretty fair sprinkling of travelling Englishmen, dressed in a mixture of straw hat and turban, and a sort of style oscillating between the West and the East most surprising to behold. The Turks are much improved in civility; the women wear their yasmacks generally smaller and thinner, and one may prophesy the time not far distant when that article may become merely a fashionable custom in dress, an air-woven web, and used to set off to advantage that which it is now supposed to conceal.

Constantinople, August 19.

Hudibras.—The couplet referred to by our Correspondent, C.E. was caused by the knight's fondness for 'vitilitigation,' a term meaning no more than a perverse humour of wrangling—

> He that complies against his will,
> Is of his own opinion still,

are the so often misquoted lines in the edition corrected and amended by the author, 1678, 8vo. Part III. Canto iii. p. 102; or referring to later editions, lines 547-548.

Samuel Butler, the author of *Hudibras*, a volume that will remain while English literature shall last, was towards the close of his existence maintained by a pension of one hundred pounds per annum, that was regularly paid to him by William Lowndes of the Exchequer. He died in Rose Street, Sept. 25, 1680; and the Burial Register of St. Paul, Covent Garden, simply records—

"27, Samuel Butler, Esqre."

a title that but sparingly is awarded to others of the sepultured dead, who had apparently a better claim.

Zoust's Portrait of Butler, formerly in the Harleian Gallery, was purchased at the sale, March 10, 1741-2, by Lord Coleraine; but in 1744, when engraved for Grey's edition of Hudibras, was then in the possession of Dr. Mead. Five-and-twenty years since it was in the possession of the writer, and was engraved for Baldwin's edition. It is now in Manchester or Liverpool.

Subscriptions are now being made to place an inscription on the outer wall of the church, to mark his last deposit; and also a marble tablet within the church; the Rector, the Rev. Henry Hutton, is very desirous to accomplish these mementoes, and most willingly proffers to head the list of subscribers.

Gazette.—Chalmers states, the first papers of news, since termed Gazettes, were produced in Venice in 1536, and were circulated in manuscript long after, as appears from a collection of these Gazettes, in the Magliabechian Library at Florence. *Life of Ruddiman*, p. 114.

The title of *Ghazie*, the Victorious, gave the name of Gazetta to the Chronicles of the Wars with the Turks, which were first published in Venice—hence our Gazette?

Traditionally it is said, the small silver coin of Venice at which the printed paper was sold, originated the title of Gazette. Coriate describing its memorabilia, observes, "Whatsoever thou art that meanest to see Venice, in any case forget not to goe up to the top of Saint Markes tower before thou comest out of the citie, for it will cost but a gazet, which is not fully an English penny." *Crudities*, 1611, 4to. p. 185.

Brussels Gazette.—The newspaper so called in the seventeenth century, was distinguished beyond all other papers of news, for its flagrant falsehoods, or misrepresentation of facts, so much so, that when any information arrived to which doubt was attached, it was instantly ascribed to the Brussels Gazette. Count Zinzendorf in his *Lecteur Royale*, relates that "When Charles the Second quitted Brussels, he desired his agent there to send him occasionally the news. Being a Spaniard, he asked, Of what kind, Sire, would you have the news? As the king appeared surprised at the question, he replied, Sir, my master, Don Juan, the Governor of the Low Countries, gives me positive orders always to send him good news, whether true or false!" The *Journal de St. Petersbourg* appears to possess all the excellencies of its predecessor. H.

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Poetical Sign Boards, in Leicestershire.

An Inn, near Leicester, called the Red Cow, has the following inscription :—

This is the Red Cow
That never did low ;
With skin as soft as silk.
So walk in, if you please,
Here sit down at your ease,
And taste her nut-brown milk.

Hanley, Sept. 9. H. P. D.

In the village of Aylestone, of which the Duke of Rutland is Lord of the Manor, and in which is still the ancient Manor-house, formerly a residence of the Earls of Rutland, is the sign of the Marquis of Granby, as may be supposed a favourite one in this county, bearing the following lines—

Though noble Granby's dead and gone,
Yet let us him remember ;
To king and country he was friend,
But none to the Pretender.

Over a cobbler's shop, in this town, were inscribed these alluring rhymes—

I make good boots, I make good shoes,
And bad ones I make better ;
My price is just, I never trust,
And therefore have no debtor.

Below the representation of a Sweeping-Machine, at a chimney-sweeper's domicile, the owner's useful avocations are thus represented—

John K * * * * * lives here,
Sweeps chimneys clean, and not to dear ;
Smoke-jack cleaner, if required,
Puts chimneys out when they're a-fired.

At the Bee Hive Public House is a nearly similar version of the lines, noticed in Current Notes, p. 68, as being at Morningside, near Edinburgh—

Within this hive we're all alive,
Good ale it makes us funny,
If you are dry, as you pass by,
Step in, and taste our honey.

The sign of the Three Loggerheads is also among the pictorial embellishments of this town, representing two jovial topers, and below, the usual distich—

We three
Loggerheads be !

The following inscription, though not strictly poetical, may be mentioned as a curiosity—

The Nottingham
Pyflit and Muffin House
Baked and Sold Here
Every Day.

Proof being hereby afforded of the digestive powers of the Leicestrians, and reminding us of the faculties of the famous Dragon of Wantley, of whom it was said—

Houses and churches were to him geese and turkies,
He ate all, and left none behind.

Leicester. W. K.

Poetical Sign Boards in Staffordshire.

In the village of Horton, near Leek, are two poetical signs over inn doors, one as follows :—

My ale is good,
My measure just,
You must excuse
I cannot trust.

The other, replete with admonition, intimates—

If you pass by
And dry you be :
The fault 's on you
And not on me !

A very humourous sign may be seen at Waterhouse's near Leek, at the "Crown Inn"—

Come my lads and your wishes,
With glee come your greatest joys;
Come to the and drink like fishes,
Spend each a my jovial boys;
Drink to the of England's glory,
Which friendly s with her increase;
And let this motto each story,
Long last the that keeps the peace !

The sign of a gate with the following lines is very common in this part of the country :—

The gate hangs well and hinders none,
Refresh and pay, and so pass on !

In a Currier's shop at Burslem is a large sign over the counter, with these words—

No trust here, no, not a penny !

Hanley, Sept. 9. H. P. D.

The Engine Public House at Bedworth, near Coventry, a respectable road-side house, for many years kept by Jeremiah Parish, and now by some of his family; had below his sign, moved but a few years since—

I hope my Engine will not fail,
To draw my friends good beer and ale !

The Robin Hood at Nuneaton, the last lines having aptly reference to the then landlord—

Now Robin Hood is dead and gone,
Come and drink with little John !

The same, I am informed, is at Croydon. Attached to the sign of the Bell, common throughout Warwickshire, within the last forty years was the injunction—

The Bell hangs well, and in there's none :
Refresh and Pay, and Travel on !

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Under the Plough, very common in the same Shire—

God speed the Plough,
Likewise the Harrow;
Ready money to-day,
And Trust to-morrow!

Over the fire-place in a Public House at Chichester, I remember reading five-and-twenty years ago, and it may be there now,—

Since Man to Man is so unjust,
No Man can tell what Man to trust;
I've trusted many to my sorrow,
Pay to-day, take Trust to-morrow!

The Old Parr's Head, in Aldersgate Street, I well recollect, had in the window an ill painted figure of the ancient gentleman, under which were the following half-borrowed, half-original lines—

Your head cool,
Your feet warm,
But a glass of good gin,
Would do you no harm!

At Seven Oaks, in Kent, was a sign, with these lines, the production of the landlord's own brain—

I, John Stubbs, liveth here,
Sells good brandy, gin and beer;
I made my borde a little whyder,
To lette you knowe I sell good cyder.

G. S.

Provincial Sign Board Elegance.

On a sign board at Oundle about forty years since, was the following inscription—

Messieurs habiliments
fabricated, renovated
and
depurated
by
Wright, Cosmopolitan.

Oundle, Sept. 8. Ταρβη.

St. Peter's, Cornhill.—The parish authorities have recently acquired by purchase a volume of great local interest—a large folio manuscript of the Bible and the Apocrypha, with St. Jerome's Preface, written upon vellum, with upwards of one hundred and fifty miniature paintings of Historical Events, Portraits of the Patriarchs, Evangelists, etc. and valuable as presenting highly important examples of English Costume. The manuscript, comprising 586 leaves of fine white vellum, appears to have been the work of an English illuminator or illuminators, and executed in London, early in the fourteenth century, and having at the end a rubricated Colophon—Iste liber pertinet perpetue cantarie duorum capellanorum celebrancium ad altare Sanctæ Trinitatis in Ecclesia Sancti Petri super Cornhill in London.

This highly valuable acquisition was purchased of Mr. Willis during the past month.

Notes on Long Hair.

The exuberance of the full flowing wig in the time of Charles the Second, had possibly a political cause. The fanatics, who during the usurpation, affected to regulate all their actions by Scripture, found in one of the Epistles, 1 Corinthians, chap. xi. ver. 14, the text which says:—

If a man have long hair it is a shame unto him.

This they considered as relative to all modes, places and times, and therefore with great devotion and zeal clapped a bowl-dish upon their heads and clipped their hair to the brim. The appearance this shorn character gave them, obtained for the Puritans the appellation of Round-heads. After the Restoration, it was natural the Courtiers should assume a fashion wholly dissimilar to these subverters of Monarchy, and in opposition to the short hair of the Round-heads, they lengthened the periwig to the waist. It is easy to suppose, that among military men, to appear in the field, some expedient would be adopted to confine the hair, that had thus in the drawing-room loosely flowed over the shoulders, but which on horse-back, must in the highest degree, be both inconvenient and troublesome. Hence full wigs tied back with a riband, were designated by names, which are still retained. A full wig tied back in one curl, was called a Major; in two curls, a Brigadier. In Marlborough's time, at the beginning of the last century, wigs with deep curls, and not more than eighteen inches in length from back to front were adopted under the designation of Campaign wigs. Other professions sought similar conveniences in a different mode, and thus physicians and lawyers became possessed of the Tye.

W. M.

Ca Ira.—It is a circumstance little known that this song, so pre-eminent in all proceedings of the direful French revolution, had its origin in a saying of Dr. Franklin while he was ambassador in France. When informed of any disaster that occurred to the Americans then struggling for independence; his general reply was, "I expected it, but nevertheless *Ca Ira.*" As he became popular, the words became remarkable, and at length, when a song was required for revolutionary purposes, his saying that had almost become a household word, presented itself, and was adopted for the burden.

E. C.

Dr. Kitchener, of musical notoriety, held frequent evening *conversaziones*, and, with a view to decorum, placed a small placard over the parlour chimney-piece, inscribed—

Come at seven, go at eleven!

but George Colman, to whom such early hours were an abomination, one evening took occasion, by inserting a small pronoun, to materially alter the reading—

Come at seven, go it at eleven!

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WILLIS'S CURRENT NOTES.

No. XLVI.] "Takes note of what is done— By note, to give and to receive."—SHAKESPEARE. [OCTOBER, 1854.

PARTICULARS OF SIR ISAAC NEWTON.

From Family Papers.

THE truth of the following particulars, which are in the hand-writing of my mother, whose grandfather was brother to Sir Isaac Newton's mother, may be depended on. She wrote these memorandums for the information of her children; her words are these:—

"Hannah Ascough, was younger sister of the Rev. — Ascough, my father's father. She married a Mr. Newton, of Colsterworth, not far from Grantham, in Lincolnshire, who had an estate of about 120*l.* per ann. which he kept in his own hands and occupied himself. She had by him, one son called Isaac, [born Dec. 25, 1642, O.S.]; after the death of Mr. Newton, her brother, my grandfather, who lived near her, directed her in all affairs, and put her son to school to a very good master, Mr. Stokes, at Grantham. When he had finished his school learning, his mother took him home, intending, as she had no other child, to have the pleasure of his company, and that he, as his father had done, should occupy his own estate; but his mind was so bent upon his improving in learning, that my grandfather prevailed upon her to send him to Trinity College* in Cambridge, where her brother, having himself been a member of it, had still many friends.

"Isaac was soon taken notice of by Dr. Isaac Barrow, who, observing his bright genius, contracted a great friendship for him: indeed, he became so eminent for his learning, joined with his singular modesty, that he was courted to accept the honours afterwards conferred upon him, on the calling in of the coin, and the necessity of a new coinage.

"He was unwillingly brought from the university into the busy part of the world—his great aversion; but by his great judgment and strict integrity on that occasion, he saved the nation at that time, as I have heard it related by those who well knew the affair, and also from himself, 80,000*l.*

"Isaac's mother, after her son went to Cambridge, was courted by a rich old bachelor, who had a good estate and living near her, the Rev. Benjamin Smith, but she settled some land upon Isaac before marriage. She had by this Smith, one son and two daughters; these married and had descendants, to all or many of whom Sir Isaac, when his fortune increased, was kind and munificent: giving to one 500*l.*, to another an estate of the value of 4000*l.* or thereabouts, to make up a loss, occasioned by the imprudent marriage of one of them, and to prevent a law-suit among themselves. This was done many years before his death.

"He had a half-sister, who had a daughter, to whom he gave the best of education, the famous witty Miss Barton, who married Mr. Conduit, of the Mint. He succeeded Sir Isaac in the Mint, and is buried at the west door of Westminster Abbey, leaving only one daughter, married to the eldest son of Lord Lymington.* Sir Isaac bought an estate of about seventy or eighty pounds a year, and gave it Miss Conduit, (then very young), before he died.

"He was kind to all the Ascoughs, and generous and munificent to such of them whose imprudence had made his assistance necessary; to one of them he gave 800*l.*, to another 200*l.*, to another 100*l.*, and many other sums; and other engagements did he also enter into for them. He was the ready assistant of all who were any way related to him, to their children and grandchildren. He made no will; his paternal estate of 120*l.* a-year went to a distant relation of his grandfather Newton;† he had no relations on that side, his father nor himself had no brother nor sister.

* It does not appear that what has been asserted of Sir Isaac having been sent to the university by the pecuniary aid of some neighbouring gentlemen is at all true: it certainly was not necessary, his mother had sufficient; so had his uncle. I therefore suspect there must have been some misinformation as to this point: a point, however, of no importance.

[* John Wallop, first Viscount Lymington, was created Earl of Portsmouth, April 11, 1743. John Wallop, the eldest son, who married Miss Conduit, died v. p. The Earl died in 1762; and was succeeded, by his grandson, the second Earl, who died in 1797.]

[† There would appear to be some difference in the supposed value of this property; a conditional gift of that land, is here printed from the original for the first time:—

In consideration of the affection I beare to Isaac Warner, my godson, the son of John Warner, of Salsy Forest, I doe hereby give and grant to the said Isaac Warner, all the rents and profits of that part of my Estate at Woolstrop, in Lincolnshire, which descended to me from my ancestors, and which is of the yearly value of twenty-five pounds, or thereabouts, until such time as the said Isaac Warner shall have received thereout One hundred pounds, and no more. And, I hereby give and grant to the said Isaac Warner, full power to distreyne for and recover the said rents, as the same shall grow due, and do hereby authorise John Warner to receive such rents for the use of his said son, and to give receipts for the same.

Witness my hand, the 25 day of March, Anno Dni, 1725.

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"He is said never to have sold the copies of any of his books, published in his life-time, but gave them freely to the bookseller. He was generous to his servants, and had no love of riches, though he died worth 30,000*l.*, which fell to three of his half-brother Smith's children, three of his half-sister Pilkington's, and his half-sister Barton's two daughters: all these survived Sir Isaac.

"He was a person of very little expense upon himself; kept a handsome, genteel, constant table, never above three men and three women servants; towards his latter end, when he could not use a chariot, only a chair, he kept but two men servants; he was exceedingly bountiful and charitable, not only to relations, but to acquaintance, or persons well recommended, and also to ingenious persons, in any useful art or science."

Thus far the extracts from the family papers.

It does not appear that he ever became *imbecile*, he did not, or would not recollect the solution of many of his problems of former years; and perhaps the ill-treatment he had met with from some foreigners, made him rather shy towards the last, of entering into the discussion of any matters about which a dispute might arise; but I know that he conversed with my aunt, in whose arms he died, and with others, like any other reasonable man, to the day of his death, and on that day, read the newspaper:* but I lately met with a letter of the late Dr. Pearce, Bishop of Rochester, wrote in 1754, to Dr. Hunt, Hebrew Professor at Oxford; and published in 1770, in Cadell's edition of Sir Isaac Newton's Chronology, p. 10, which puts this imputation of Sir Isaac Newton's imbecility to shame. It appears that Dr. Pearce was with Sir Isaac Newton *a few days before his death*, when he was writing without spectacles, by but an indifferent light. That he was then preparing his Chronology for the press, and had written for that purpose the greatest part of it over again. He read to the Doctor some part of the work, on occasion of some points in chronology which had been mentioned in the conversation. Before the dinner was brought up, he continued near an hour reading to him, and talking about what he had read: and what was particular, speaking of some fact, he could not recollect the name of the King in whose reign it had happened, and therefore complained of his memory beginning to fail him; but he added immediately, that it was in such a year of such an Olympiad, naming them both very exactly. The ready mention of such chronological dates seemed, says the Doctor, a greater proof of his memory not failing him, than the naming of the King would have been.

What coxcomb therefore was it that first published to the world the silly story of the decay of Sir Isaac Newton's faculties before his death? This has been several times repeated. His faculties may, indeed, in some degree, have been impaired, as he had employed them intensely for, perhaps, seventy years: but if any ruins there were in this great man's powers, there remained still too much strength of mind to be called *imbecility*. A persisting application, and such a mastery over his imagination, as to keep it up to the point he had in view for a very long time, without snapping, was his peculiar talent: and the instrument with which he did such great things, and which, his temperance and constitution singularly formed for such purposes, enabled him to practise through a long life. His candour and modesty, even to bashfulness, were the graces which made such superior knowledge not disgusting to his inferiors.

He was not only the Mathematician, but the Historian, the Chronologist, the Chemist, and the Critic: I have never met with any of his chemical manuscripts, but they certainly exist somewhere. I remember to have heard from the late learned Dr. Kidby, a gentleman well known to many learned men, perhaps still alive, that Sir Isaac Newton was as great in chemistry, as in any other science. It might therefore be an acquisition if those chemical papers of his could be found. Mr. William Jones, if I remember right, was supposed to have had several manuscripts of Sir Isaac Newton's in his possession; how he came by them, or why he kept them to himself, if he had such, I could never rightly learn: I remember to have heard him blamed on that account forty years ago; this is perhaps a groundless charge. I only mention it, that inquiry may be made of Mr. Jones's heirs, or the persons into whose hands his papers came after his decease, whether any manuscripts of Sir Isaac Newton's worth notice exist? and surely if any exist, they must have their worth!

J. H.

[These notes were written in November, 1774, and elicited from the son of the author of the *Synopsis Matheseos*, the assurance that no such papers had been found in his father's library, and that the story of his having made an improper use of any papers belonging to Sir Isaac Newton, was wholly groundless.]

Memorandum — There is due from Tenants at this day, One year and halfe's rent.

John Newton, Woolstrop, to pay a year's rent, for a close he has in Colsterworth, 9*l.*

Rob. Newton, to pay a year's rent, for a close in Buckmaster, 6*l.* To make 12*l.* for the Church."

It would seem that here is particularised the land settled upon him, by his mother before her marriage.]

[* Sir Isaac Newton, on Saturday morning, March 18, 1726-7, read the newspapers, and discoursed a long time, with his physician, Dr. Mead, in the full possession of his intellectual powers, but at night, he was deprived of his senses, and being struck with death, did not recover them; he died on Monday, March 20, in his eighty-fifth year.]

SCHILLER.—The house at Weimar in which Schiller lived, though small and considerably dilapidated, was purchased at public auction, June 29, 1847, for 5025 dollars, (1005*l.* sterling,) by the Corporation of that town, being nearly double the amount of its value.

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MICHAELMAS GOOSE.

WHAT is the origin of the custom of eating goose on Michaelmas-day? In a large party yesterday, at dinner, not one person was able to advance a satisfactory elucidation of the question.

Salisbury, Sept. 30. W. P. N.

Probably no better reason can be rendered than that Michaelmas-day was a great festival, and that geese are then in their prime season, the custom being peculiar to England. In 1470, John de la Hay, as a tenure, was bound to render to William Barnaby, Lord of Lastres, in the county of Hereford, for a parcel of the demesne lands, one Goose fit for the Lord's dinner on the Feast of St. Michael the Archangel; it was then, as it would appear, a custom.

Tradition however refers to another incident, by which the custom would seem to have had an additional incentive to a more general observance. "On the 29th of September 1588, Queen Elizabeth dined at the ancient mansion of Sir Neville Umfreville, near Tilbury Fort, and as Her Majesty preferred dining of a high seasoned and substantial dish than of a flimsy fricassee, or rascally ragout, the Knight thought proper to provide a brace of fine geese to suit the palate of his royal guest. The Queen having dined heartily, in a bumper of Burgundy, drank 'Destruction to the Spanish Armada!' and had but that moment returned the goblet to the knight, who had done the honours of the table, than intimation was brought that the Spanish fleet had been destroyed by a storm. Exhilarated by the incident, and delighted with the good news, the Queen drank another bumper, and every year after on that day had the abovementioned dish at her table. The Court made it a custom, and the people have followed the fashion to this day."

But the days have changed, and unobserved by most people. Michaelmas-day, or the 29th of the month described by Churchill, as,

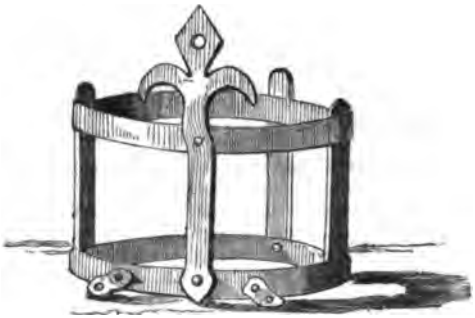
> September, when by custom, right divine;
> Geese are ordain'd to bleed at Michael's shrine,

is now by the alteration in the style, eleven days earlier than the days of Elizabeth; geese are much finer in condition on old Michaelmas-day; those eaten according to the modern observance, being for the most part unfed or stubble geese.

THE phrases "My goose is cook'd," spoken by one, on whom misfortune has operated most unkindly; or said in a threatening tone, of another "To cook his goose," *i.e.* to do him an ill turn; have their origin from a source but little known. The Swedish army under Gustavus Adolphus, had in it many English and Scottish officers, men on whose loyalty and skill the King placed the utmost confidence. Having with a small force invested a large town, the King, with the counsel of his officers, summoned it to surrender, but the besieged in derision, hung out on a pole a goose, as a mark for his artillery. The batteries commenced, many buildings were soon in flames, and breaches sufficiently widened for the assault, when the town drums beat a parley, to learn the King's purpose, the reply was simply, "Only to cook your goose!"

PENITENTIAL CORONET FOR SCOLDS.

WITH a set of jougs, an instrument of punishment in the olden time, similar to those figured in Wilson's Prehistoric Annals of Scotland, p. 691, was found in an old press, in the Kirk of Ruthven, in Forfarshire, the singular relic of the bygone day: the iron coronet here described. It is supposed to have been worn as a derisive penance by scolds or evil doers, in the parish of Ruthven, no other example being known to the writer.



The parish registries of Ruthven are of recent date, and wholly silent as to whom of the good folks now sleeping soundly in their last tenement the grave, this honorary coronet was awarded as an unenviable distinction, either as story-tellers or as waverers from the paths of virtue, for doubtless this has been of a similarly corrective use with the brank.

Though somewhat rusty, this instrument of parochial inquisition in an intolerant age is in good preservation; across the circle it measures about 5 $\frac{1}{16}$ inches; and in front, from the verge to the top-point of the fleur-de-lis, is 4 $\frac{9}{10}$ inches; that ornament rising nearly two inches above the upper hoop. Attached to the lower hoop, are three ears or pendants having holes pierced for cords to pass through them, in the attaching or fastening the coronet to the head of the delinquent, or, for tying under the chin.

Brechin. A. J.

CUCKING OR DUCKING STOOLS.

ON the place called "the Barbican," at Plymouth, fifty or sixty years since, I remember seeing one of these stools swinging over, or on the edge of Plymouth-pool. The chair was made of iron, suspended by a chain running over the end of the beam. I understood it was then in frequent use, and well recollect the being threatened by my uncle, with a dip, if I did not behave well. Some old inhabitant of Plymouth may possibly be able to supply a drawing, and some further particulars.

J. M.

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EPITAPH ON WILLIAM PRYNNE.

THE author of the *History of King-killers; or the Fanatick Martyrology*, 1720, vol. ii. October, p. 65, relates some very extraordinary particulars of William Prynne, born in 1600, to which the attention of any future biographer is particularly directed.

He was a right sturdy doughty champion for the Cause, a Puritan *boutefeu*, an inveterate enemy to his Sovereign, and no less to Bishops, especially after his imprisonment and punishment for his *Histriomastix*, a busy pragmatical and meddling man without end.

This profligate scribbler, and general reviler of all honest men, who had long before deserved to make his exit at Tyburn, undeserved had his life protracted till 1669, when he died on the 24th of October, at his chambers in Lincoln's Inn, and was buried under the chapel there, no epitaph over his grave, but had this then made by an ingenious person:

Here lies the corpse of William Prynne,
A bencher late of Lincoln's Inn,
Who restless ran through thick and thin.

This grand Scripturient paper-spiller,
This endless, heedless margin-filler,
Was strongly tost from post to pillar.

His brain's career was never stopping,
But pen with rheum of gall still dropping,
Till hand o'er head brought ears to lopping.

Nor would he yet surcease such theams,
But prostitute new virgin reams,
To types of his Fanatick dreams.

But whilst he thus hot humour hugs,
And more for length of tether tugs,
Death fang'd the remnant of his lugs.

The only known copy of Prynne's Introduction to his great work on the Public Records, designated "Book the First," no distinct title, and terminating abruptly at p. 400, was at the sale of the Stowe Library, purchased by the Honourable Society of Lincoln's Inn, for 335*l.* It is now in their splendid Library, further details will be found in Spilsbury's account of that Library, or in the *Law Review*, for August, 1849.

An attempt has been made to ascertain precisely Prynne's chambers in Lincoln's Inn, and the result has been thus far successful. At the time of his decease, he occupied chambers in Garden Court, Garden Row, and what was then Garden Court, comprises now the three houses, Nos. 7, 8, and 9 of Old Square, but in which of these three, lodged so distinguished an occupant, no record now known serves to particularise.

COUNTRY Book-Club, published anonymously, 1788, 4to. Who was the author of this amusing and well-written Poem?

Norwich, Oct. 7. R. F.

The author resident at Colchester, was named Shillitoe.

SEBASTOPOL AN ENGLISH FORTIFICATION.

SEBASTOPOL is a word of world-wide speculation: it engrosses the imaginative faculties of millions; and is spoken of every where, but, comparatively no one has heard who was the engineer and director of that redoubtable fortification. He was an Englishman. When the main road from London to Holyhead, was made a subject of enquiry, and the improvement determined; John Upton of Charleton, was at Midsummer 1818, appointed Surveyor of the western part, about fourteen miles, of the Old Stratford and Dunchurch Trusts, at a yearly salary of 105*l.* Many of the improvements on the above line were effected under his superintendence, so much to the satisfaction of Mr. Telford, the chief Engineer, that he highly commended him to the Commissioners for his ability, and recommended that the whole of the Old Stratford and Dunchurch trust should be placed in his hands, and the salary of the other, the eastern surveyor, should be added to his own. His labours appear to have elicited considerable praise, and his name frequently occurs with honour in the Parliamentary Reports of the Commissioners of the Holyhead road, onward to the year 1826. During this time he resided at Daventry, in Northamptonshire, and adopted a style of living far beyond his means—not only had he contrived to obtain from his wife's relations, upwards of three thousand pounds, of which he wholly swindled them, but he also held the post-office for one year at Daventry, and was even there a defaulter of nearly three hundred pounds, which one of his sureties had to pay. Deemed and spoken of by those who knew him as 'a sad scamp,' in the month of April 1826, it was discovered he had committed many gross frauds on the Trustees of the Road. An enquiry by a competent person was instantly instituted, and it was found he had misappropriated the funds belonging to the Trustees to more than 2000*l.* He was charged with this misdemeanour, and evidence taken as to the facts, but he was liberated on bail to appear at the ensuing July Assizes. He appeared in due course at the Assizes, and answered when called on to plead. The trial however did not come on, on the first day, and then contrary to what his solicitor had told him, that he would be merely indicted for a fraud, he learned from information that could not be doubted that he would be indicted for forgery, and as no doubt of his guilt was entertained, that he would probably be hanged. That night he slept at Northampton, and on the next morning rose about 7 o'clock, said, he was going for a walk, and would return to breakfast. He however made the best of his way to London, and having applied by recommendation to the Russian authorities in the metropolis, received an immediate appointment as Engineer, and in a few days was secretly on his road to the Crimea. The means he adopted to obtain that recommendation are known, but to mention names would be invidious, it would implicate persons whose characters are unimpeached and unimpeachable. Persons of his talent are

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highly prized in Russia, and it is possible something of his real character was at the same time distinctly made known: talents are the first thing required in that country, and as to honesty, the surest guarantee for that, is the fact, there is a certainty of being hanged or severely punished, if detected in being otherwise. When Upton arrived at Sebastopol, the harbour was in a very inefficient state; several engineers had in vain endeavoured to improve it: the difficulty of obtaining water to admit and to float great ships seemed insurmountable; he, however, procured immense iron works from Birmingham, and by science, labour, and expense, he made Sebastopol what it is. The whole time of his residence in the Crimea, he was engaged in directing fortifications in the Black Sea, and was for many years chief engineer at Sebastopol. The Emperor, satisfied with his exertions and success, conferred on him the rank of Lieutenant-Colonel in the Russian army, and he was honourably distinguished and received at the palace of St. Petersburg. Colonel Upton died about a year since, but the lasting celebrity of his name, as the creator of the almost impregnable defences at Sebastopol will be more durable than the presumed solidity of its walls, or the brazen artillery that now bristle through their embrasures.

"Our special Correspondent," *Times*, Oct. 20, describing the movement to Balaklava, Sept. 25, states, "on our march to-day, the cavalry took a Mr. Upton, an Englishman by birth, and son of the English engineer who constructed so many useful works at Sebastopol. He was captured on his farm, and was taken before Lord Raglan, but he refused in the most decisive way to give any information respecting the Russians, as he said he could not reconcile it to his notions of honour to injure a Government in whose military service he had been. He is in the custody of the Provost Marshal, —Macdonald, 93d Regiment. It is believed he has not much to tell."

HOW TO STAY A LADY'S TONGUE.

Abernethy, the late surgeon, abhorred ladies of infinite tongue, and being once annoyed by a patient more than usually garrulous, said sharply, "Madam, put out your tongue!" She did so—"Now keep it there;" was the rejoinder. This apparent rudeness had from the lady 'volumes of report,' every body was told of the circumstance; a younger lady, known to the writer, and more apt, to whom it had been told, and also one of his patients, was bade by him—"Miss, put out your tongue!" Looking in his face most archly, after a moment's hesitation, she said—"Ah! Doctor; but before I do so, I should like to know, whether I shall be permitted to take it in again?"

J. M.

PORT NATAL AND ITS COLONIAL CONDITION.

Mr. Willis gladly avails himself of this friendly communication for Current Notes, from a far distant land; as the writer is a gentleman of independent means, liberally disposed, and unbiassed in his observations. Facts are stubborn materials, and the dissemination of these pertinent remarks made on the spot, may add considerably in improving the position of persons who might from this or previous representation be induced to emigrate thither.

Durban, Port Natal, July 15.

Your Current Notes of February only reached me by the Mail just arrived. The postal communication here is so bad, that at present nearly eight months are required to receive an answer to a letter. The Catalogue of Books makes me wish I had the wings of lightning, that I might be with you, if only for a few hours for a supply of good books. Here, being a new colony, books are very scarce; people have neither time nor means to procure them. There is a moderately mixed collection belonging to the Natal Society, at Pietermaritzburg, the city and capital, as well as the see of a Bishop. The Society receives from the Government fifty pounds annually, for which they allow the public admission to the Library *gratis*. Subscribers of ten shillings can take the books home for reading. The Rev. Robert Moffat, well known in the Missionary world, has lent them a good collection relating to South Africa, which have very much interested me; as here, I can better appreciate them, and similar scenes are almost daily offered to my view. It is amusing to notice the palpable factions into which the writers are divided—that is, whether for, or against the Missionaries; from my own knowledge the Missionaries have done no good; and in conversation with many zealous religionists, they generally admit that no progress has been made in converting the natives.

There is another small collection of books in the Mechanics' Institute at Durban, but they are unimportant.

The Caffre or black population of Natal belong to the Negro race, having woolly hair, flat noses and thick lips; they are however very superior to the Negroes of the West, or Guinea coast, though barbarians of a low grade, having no religious ceremonies, and are so low in intellect, that all traditions of either religion or history with them are forgotten. They have a few absurd prejudices—such as refusing the flesh of pigs and fowls; this, I believe, they have derived from the Mahommedans. They are nearly naked, but by a recent ordinance of the Lieutenant-Governor, they are in Durban, Pietermaritzburg and Ladismith, the three principal towns of the colony, compelled to clothe themselves. Nearly the whole of the blacks are refugees, or their descendants, from the neighbouring tribes of Zoolus, Maccatees, Amapondas, etc.; a few under their chief Omnini, appear to belong to the aboriginal race; or, at least, are the oldest inhabitants of the country—the aboriginals

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of which were almost mercilessly annihilated by the monster Charka, a former chief of the Zoolus. The only memorials of the older inhabitants I have found, are some hundred miles from the coast, consisting of circular stone kraals, probably when first erected they may have been six feet high; a similar kind of stonework is still practised by the Maccatees beyond the Quathlambas. Should the present race of barbarians be exterminated, the writings of the white man will be their only memorial; as their works are of the slightest kind, which a very few years would wholly destroy. The dead are thrown into the bush to be devoured by the first wild animal that comes, and if all is true as reported, the lions, tigers, and alligators prefer black to white flesh.

The young men are generally a fine athletic race, some with their hair trimmed like a bishop's wig, others work it up as high as possible in front, which gives them a ferocious look; after a certain age they attain some higher grade, when the hair on the top of the head is shaved off with an assegai or spear, and the remainder is in a very ugly style, formed into a circular band, held together on the top by a black gum. The women are in complete bondage, doing all the work, whilst their husbands are enjoying themselves; they are bought in the same way as cattle—some men will have five or six, according to their wealth—in fact, it is no uncommon thing to see an ugly old brute with his youngest wife, not more than sixteen. The women, as they get old, become most disgusting hags, and all have an offensive effluvia arising from them. The real gentlemen of the colony are the blacks, who spend their time in dancing, singing the most dismal ditties, smoking and snuffing, which last feat they perform to such an extent, that the tears run down their cheeks. No idea of gratitude is perceptible, force only acts on them—in this respect they are worse since their subjection to British rule. The boys who go out to service with the colonists, receive five shillings per month and their food, which costs about five shillings more. Porridge or boiled Indian corn, here called Mealies, constitute their food, with meat for one meal during the week. Beef sells at Durban for three-pence per pound for the best cuts, and at Pietermaritzburg for two-pence; inferior cuts are less in price.

The Blacks exceed one hundred thousand; the English are four thousand; and there are about four thousand Dutch Boers, Africanders by birth, who are emigrants from Cape Colony. To a traveller, this colony is particularly interesting, as it is almost in a state of nature; I have visited many foreign countries, but never saw one so slightly occupied before. No cultivated lands with hedge rows, houses, towns and villages meet the eye, nothing, save a few trifling patches, but a boundless uncultivated space.

From the port to the capital, the distance exceeds fifty miles; thence to Ladismith, one hundred miles further. The scenery on the coast land is much the finest, and more picturesque, as it abounds with trees and bushes, of a park like character; but this part is greatly infested with myriads of insects, some of them of the most beautiful form and colour. The ticks, or bush-lice are horribly annoying — they penetrate into the skin, and there remain until extracted; to cattle they are particularly troublesome.

Beyond the coast the country is almost destitute of wood, excepting in kloofs, in which antelopes, tigers, wolves, and wild animals abound; occasionally a large tract is seen covered with acacia bushes, the mimosa, and other varieties; Inanda, Uys Dorus, Blue Krantz districts, are of this character, and greatly embellish the landscape.

Byrne, who got up the vile emigration scheme some six years ago, described the country as gently undulating; the very reverse is the fact, as the whole country is, one after another, a mass of flat-topped hills. Still, from the coast to Pietermaritzburg, the ascent is but fifteen hundred feet; while the pass over the Quathlamba range of mountains, which separate the colony from the Orange River Free State, is not more than five thousand feet above the level of the sea. These mountains are the highest point of this part of Africa; the rivers from this point taking different courses—those on the Western side flowing into the Atlantic, while those on the Eastern side pass into the Indian Ocean. The view from the summit of the Quathlambas is very extensive, but with the bright blue sky of Natal it is dangerous to say how far the eye can reach: in returning, I distinctly recognised some of the craggy points seventy miles distant. Some of the highest points were coated with snow at the end of May, which is the beginning of winter; on the plains the snow seldom lays for twenty-four hours—when it does, the consequences are disastrous to the cattle. The sun being powerful in the middle of the day makes, by comparison, the nights feel colder.

Their mode of travelling here, is by waggons, drawn by fourteen oxen; each waggon will carry a load of three thousand pounds weight, and will accomplish on an average about sixteen miles each day; on a long distance this is however felt to be very tedious, but there are no tavern bills to pay on the road. At night the oxen are loosened to feed themselves on the grass of the open country; the Caffres sleep during the night under the waggons, and the master or traveller inside, protected by the waggon tent. Sufficient provisions, kettles and pans are always provided, and carried for the journey. At particular seasons, there are a large number of waggons out-farmed for the night. I have seen so many as thirty, which with fourteen oxen to each, and three persons to each waggon, making a total of 420 oxen and ninety people, present round the campfire, a very animated scene in the wilderness, the travellers spinning long yarns of adventures and hairbreadth escapes, not surpassed by the extraordinary averments of Baron Munchausen.

Good grazing land in the upper districts can be bought from the Dutch Boers, who, when Natal was first con-

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stituted a British colony, had it freely granted to them by the British Government at from sixpence to ninepence per acre; the Government upset price to settlers is four shillings per acre. Oxen, of a large size, are fifty shillings each: Caffre sheep, an inferior breed with huge tails, six shillings each; Merino sheep are nominally twelve shillings each, but they are scarce, and retained by the farmers in improving their flocks. Goats are ordinarily four shillings each. The great and probably the only drawback to the more rapid development of Natal as a colony, is the too general apparent want of capital, and there being too many people here as settlers, who have come from the manufacturing districts.

WILLIAM BOYNE.

SINGULAR EPITAPH.

IN the church-yard of Kells, New Galloway, on an inscribed stone to John Murray, Gamekeeper, and a favourite servant of Lord Kenmore, are the following lines:

O John! what changes since I saw thee last,
Thy fishing and thy shooting days are past.
Bagpipes and Hautboys thou shalt sound no more,
Thy nods, grimaces, and thy winks are o'er;
Thy wildish, queerish, incoherent talk,
Thy jests, vivacity, and trudging walk,
Will soon be quite forgot—thy joys on earth
A Snuff, a glass; riddles and noisy mirth
Are vanish'd all—yet blest I hope thou art,
For in thy station well thou'st play'd thy part.

On the reverse of the stone are ensculptured representations of a gun, fishing-rod, powder-flask, grouse, hares, fish, hounds, etc.

CAPTAIN WARNER'S LONG RANGE.

Is anything known of the principle or possibilities of the late Captain Warner's long range, which the public was led to believe would be a projectile of immense advantage in warfare, with a certainty of aim and results, at an immense distance.

Boulogne. S. P.

Captain Warner's long range was to have been accomplished by a balloon, carrying bomb-shells and other destructive missiles, charged with detonating powers; but as to the certainty of aim, nothing could be more uncertain, as he found to his cost; for as the balloon must have been at the disposal of the wind, its direction would consequently be uncertain, the wind being ever beyond human control. The whole scheme was a delusion, as I can testify. My ALBION balloon was purchased by the projector, and by a failure, wholly unforeseen by him, was destroyed in an experiment.

CHARLES GREEN, Aeronaut.

Tuffnell Park, Holloway.

ORIEL WINDOW.—Will any reader of Current Notes give the derivation of the word *Oriel*, and why a window is so called? Oriel College at Oxford, was so called, it is said, from the building there, in which the fresh members resided, before the college was erected, being called La Oriol, or *Oriel;* and that over the gateway of the College, was a window of such peculiar construction, that thence was derived the appellation of an Oriel window? I have carefully searched every French and English Dictionary, but without meeting with either of the words La Oriol, or Oriel.

Was the so-called Oriel window known before the building of the College? If so, what is the meaning of the word?

Dover, Oct. 4. A.

ARCHDEACON Nares in his Glossary, after stating that the word Oriel is supposed by some to be a diminutive of Area, or Areola, observes: "In modern writings we meet with mention of Oriel Windows. I doubt the propriety of the expression, but if right, they must mean those windows that project like a porch or small room. I may be wrong of Oriel window, but I have not met with ancient authority for that expression." Dr. Milner, designates it "a feature in the last and worst state of what is called gothic, and different from a bow-window: the latter being the segment of a circle, whilst the former is made up of angles or straight lines; being generally the half of a pentagon, hectagon, or octagon."*

The primary use of Oriel, appears to have implied a penthouse, or covered way, a porch; it may possibly be derived from the Saxon oren-helan, i.e. *tegere? Over-hele*, by elision *O'er-hele*, is an English word, meaning *to cover over;* so in Ben Jonson's Masques at Court:

"Thy rude voice, that doth so hoarsely blow,
Thy hair, thy beard, thy wings, o'er hel'd with snow."

Transmuted by the usual process, into the Latin of the middle ages, *O'er-hele*, the noun, would readily become *Oreilum*.

The Pipe Roll 1234, 18 Hen. III., notices the charge expended "in quadam Capella pulchra et decenti facienda ad caput [meaning probably on the top of] Orioli camere Regis in castro Herefordie, de longitudine XX pedum." On the same record, but in an entry of the following year, the position of the Oriel itself, is elsewhere plainly declared, "in uno magno *Oriollo* pulchro et competenti, *ante ostium* magne camere Regis castro de Kenilworth faciendo, vi^l. xvi^s. iv^d."

Oriel College in Oxford was first founded by King Edward II., in honour of the Blessed Virgin, but King Edward III. bestowing on the Provost and Fellows, or Scholars, "a large messuage, then commonly called and written *La Oriole*," the community leaving their old habitation of Tackley's Inn, afterwards Bulkley Hall, moved thither. This "large messuage" was evidently distinguished by some stately porch or vestibule, of sufficient consequence to create the appellation of "La Oriole" to the entire edifice.

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* History of Winchester, vol. ii. p. 283.

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The extract from the Pipe Roll, in reference to the room built upon the Oriel for a chapel, shows it was doubtless an apartment that jutted over the porch, and as applied to other mansions, connected with the great chamber, was often fitted for the purposes of an oratory; and to separate it from secular uses, as well as to afford sufficient light to such of the domestics as could not be accommodated within such a limited space, but were directed to attend in the adjoining room, an open screen would in such cases constitute the separation; this seems to be implied, in the Lexicon Anglo-Latini, 1440, Harl. MS. 221, when it explains the "Oryel of a wyndowe," by "Cancellus." The Legend of the Earl of Tolous, in Ritson's Metrical Romances, shews the application of Oriel to a chapel porch, by the side of which an anxious lover is enjoined to watch, that he may see the lady as she enters to perform her devotions.

The Oriel chamber appears not to have been the Oriel passage, but the large room to which the Oriel, either open, or closed by a screen or door, was an appendage: Thus, in Ordinatio pro victu Fratris Johannis Asheli dudum Prioris de Daventre, 1420; habeat cameram quandam in eodem Prioratu vulgariter appellatam *ly Oryal;* and more positively defined in the computus of Maxtoke Priory, 1447, where wine is said to have been bestowed on the company when Sir Symon Montford's fool exhibited his merriment, "in camera Orioli."

Oriel, as used in the old romances, seems also to mean, that the apartment over the porch, was by ladies occupied as a boudoir; so in the Squyr of Lowe Degree—

"In her Oryall there she was
Closed well with royall glas."

And further, had doubtless an affinity to the embowered or bower windows, as in the old ballad—

"Lady Annis [Agnes] she sate in her bower window,
A knitting of her night coif, etc."

Our correspondent is referred to the Archæologia, vol. xxiii. pp. 105–116, for much that will interest him on this subject.

SINGULAR MANORIAL CUSTOM.

The *Times*, quotes from the *Essex Gazette*, the fact of a "Singular Manorial Custom—namely, a Court is held yearly on King's Hill, Rochford, at cock-crowing, on Wednesday morning next after Michaelmas day; the parties present whisper, and have no candle, nor any pen or ink, but a coal, and he that owes suit, or service there, and appears not, forfeits double his rent." Is any thing further known of this custom?

Chelmsford, Oct. 2. S. C.

Camden, from the Court Rolls, in his Description of Essex, says this servile attendance was imposed on the tenants of the manor, for conspiring at the like unseasonable time to excite a commotion. Blount in 1679, describes it as "the Lawless Court," and refers to the *Britannia*, fol. 441; but it was an interpolation by Dr. Holland, and is not found in the original text of Camden. There are further particulars of this supposed custom, imposed by the Lord of the Manor of Raleigh, in Beckwith's edition of Blount's Tenures and Jocular Customs of Manors, 1815, 4to. pp. 505-507.

MONTGOMERY'S LECTURES AND HYMNS.

The following inedited and interesting letter of James Montgomery refers to his Lectures and Hymns; of the latter he mentions their being pillaged by ministers of the Gospel, in their Congregational Selections, with variations in the text, irrespective of his own opinions, to suit their creed.

Stamford. J. E. Brogden.

Dear Sir,—In reply to your obliging enquiry, I beg to inform you, that my Lectures on Poetry, published in 1833, have long been out of print, and I know not where a copy can be procured, having myself only one. They have, indeed, been frequently asked for, especially when I was delivering in London and elsewhere a second series of our *British Poets*, which have never been committed to the press at all. My booksellers, who are preparing a new edition of my poems, were disposed to incorporate the former course of Lectures with these, but I declined, thinking that the increase of bulk to a handsome octavo volume, in double columns, according to the fashion of what are affectedly called "People's Editions," would be rather an incumbrance than an enhancement to the work so arranged. Both courses of the Lectures were well received in the metropolis, and in several of the provincial cities and towns; but the published course went off so *deliberately*, that I did not think it expedient to reprint the volume, for I found that hearers were more readily attracted than readers, partly, no doubt, from personal curiosity and the social enjoyment of looking and listening in mass at a face, and to a voice, (of which each had previously only a vague idea), associated with a name somewhat notorious.

If life and health, with a sound mind, be spared to me a little longer, I propose to collect, revise, and publish my *original hymns*, many of which, from the "Christian Psalmist," and fugitive copies not in that book, have been borrowed and adopted by clergymen and ministers of different denominations, in their several congregational selections, with or without leave of the author; and, in some flagrant instances, altered "for better or for worse" at hazard, by good people, who, not quite approving of *my* thoughts or phrases have felt no scruple to make me responsible for *theirs*. I wish, however, if Christian people avail themselves of compositions in this class, they would either accept them as they are, or at least, (which a few have done), consult the author, before they mend or mar them for their own satisfaction; not being aware that in most of such cases, the original reading will be preferred by the multitude to the factitious erasures and interpolations of empherical meddlers with things which they do not understand, or cannot appreciate for want of taste.

I can hardly hope to have patience and perseverance enough (even if time be lengthened to me) to prepare my manuscript Lectures for publication, though should I be tempted to do this under favourable circumstances, the *two* Series, or rather *three*, (for there is an anterior set of four on "General Literature;") may be conve-

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niently printed in a volume of moderate size, should my booksellers be pleased to hazard the cost, and the same might be sold at the price of the first portion already in print, or rather *out of print*, as the work is now, and likely to remain for any enterprize of mine.

Pray excuse these impertinences, and with thanks for the kindly spirit of your communication, believe me, truly and respectfully,

Your obliged friend and servant,

J. MONTGOMERY.

The Mount, near Sheffield, Nov. 21, 1849.

The writer, born Nov. 4, 1771, died April 30, 1854, in his eighty-third year.

SUNDAY SPORTS, TEMP. Q. ELIZABETH.

"There be some sports are painful, but their labour,
Delight in them sets off."

Tempest, Act. iv. sc. 1.

The following license, from the original formerly among the Evelyn papers, will possibly be interesting to many readers of Current Notes, as indicating the sports then most attractive with our countrymen, all conducive to their stalwart manly bearing, though the performance on the Sunday, while it did not cause an abstraction from their labours during the working days of the week, may still be considered as a lingering remain of the practice of the Sabbath profanation usual in the dominant days of popish thraldom.

To all Majors, Shereffes, Constables and other Hed Officers, within the Countie of Middlesex.

After our hartie Commendations, Whereas We are informed that one John Seconton Powlter, dwellinge within the Parishe of St. Clements Daines, beinge a poore Man, hauinge foure small Children, and fallen into Decaye, ys lycensed to haue and use some Playes and Games, at or uppon nyne seuerall Sundies, for his better Releif, Comforte, and Sustentacion, within the Countie of Middlesex, to commense and begynne at and from the xxij Daie of Maye next comynge, after the Date hereof, and not to remayne in one Place, not aboue thre seuerall Sondaies: And we consideringe that greate resorte of People is lyke to come thereunto, We will and require you, as well for good Order, as also for the Preseruation of the Queen's Majesty's Peace, that you take with you four or fyue of the discrete and substancial Men within your Office or Libertie, where the Games shall be put in practice, then and there to forsee and doo your endeuour to your best in that behalf duringe the Contynuance of the Games or Playes, which Games are hereafter seuerallie mencyoned, that is to say, the Shotinge with the Standerd; the Shotinge with the Brode Arrowe; the Shotinge at the twelve score Prick; the Shotinge at the Turke; the Leppinge for Men; the Runninge for Men; the wrestlinge; the Throwinge of the Sledge; and the Pytchinge of the Barre, with all such other Games, as haue at anye tyme heretofore, or now be lycensed, used or played.

Yeouen the xxvith Daie of Aprill [1569] in the eleuenth yere of the Quene's Majesty's Raigne.

KIRK CANDLESTICKS AT MONTROSE AND BRECHIN.

THE candlestick or herse is an article of great antiquity in churches, and possibly originated in tapers being lighted in memory of deceased persons in Roman Catholic times. Their old classical name was Arbores so called from their similarity to trees—the lights, being placed on the projecting branches. The earliest were of wood; and when metal came into use, they were made of various and elegant designs, of which those now suspended from the roofs of the parish churches of Montrose and Brechin are very good specimens. These are both made of brass, and that at Montrose is about four feet in height. It consists of a large globe and shaft, surmounted by an elegant moulding of an angel with outstretched wings, resting on a dolphin. It has sixteen branches, divided into two rows of eight each—the lower row projects about 24 inches from the shaft, and the upper about 18 inches. These words are engraved round the globe:—

RICHARDVS CLARK MONTROSÆ NATVS
NVNC AVTEM VICE-ADMIRALIS REGIS SVEDIÆ
CHRISTIANÆ FIDI TESTIMONIO HVIVS TEMPLI
ORNAMENTO
COGNATIS SVIS CÆTERIS
QVE HVIVS VRBIS INCOLIS PRISTINI ET INTEGRI
AMORIS PIGNORI ÆNÆVM HOC CANDELABRVM HIC EREGI
FECIT ANNO MDCXXIII.

In addition to this inscription, there are the figures of Justice, with balance and sword, and of St. George and the Dragon; and under the name Richard Clark, these armorial bearings on a shield—1, and 4, a tree proper; 2, and 3, fesse chequé. Crest, a tree proper. Under Christiana Lamb, are the same arms, with the Holy Lamb bearing a staff and flag, and St. Andrew's cross thereon, for crest.

Although the Montrose chandelier has little ornament, the branches being quite plain and undecorated, that at Brechin, though neither so large, nor so frequently cleaned, has the formality of its branches tastefully relieved by vine leaves clustering around them; and, instead of the globe, is an ornamented conical figure reversed, divided into two unequal parts, with ten branches projecting about 18 inches from it. The upper portion consists of an elegant shaft, to which four other branches are attached, projecting about a foot, and the whole is surmounted by a beautifully graceful figure of an angel kneeling, with uplifted hands.

This lamp was also presented to the kirk, though it bears no inscription to that effect; but a board in the Session-house, on which gifts to the kirk for nearly 250 years back are recorded, bears, under date 1615, that "Andrew, Bishop of Brechin gifted the hearse before the pulpit." Andrew was the thirtieth Bishop of Brechin from the foundation of the see in 1150, and the second after the Reformation. His surname was Lamb, whether related to Christiana Lamb above noticed, cannot be said; but, prior to his elevation to the bishopric, which took place in 1610, he was parson at Burntisland.

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He was translated to the see of Galloway in 1619, and was succeeded in Brechin by David Lindsay, son to the laird of Edzell.

Though these candlesticks are now out of use, they are of considerable ornament to the churches, while the one at Montrose is both of interest and honour to the inhabitants, not only from the fact that it shows their townsman, Richard Clark, to have risen to the high rank of Vice-Admiral in the fleet, but that he served under Gustavus Adolphus, the Christian King of Sweden. That great prince, who freed Sweden from the thraldom of Russia, twice defeated Tilly, and joined in the Protestants' struggle against Austria, fell at Lützen in 1632, in the twenty-first year of one of the most glorious and beneficial reigns that any monarch ever began. He was backed in his noble enterprises by many of the Scottish nobility and gentry, who gained both renown and wealth by their conduct, and among these, it appears, was the donor of this elegant candlestick.

The surname of Clerk, or Clark, is common in most countries of Europe, and was assumed from the office of *clerk*. In Scotland it is observable, in 1180, or earlier; and in Montrose before 1357, in which year John Clerk, merchant and chief magistrate of that burgh, became an hostage for the ransom of David II.* From him descended William Clerk, who died in 1620, and whose son John went as a merchant to France, and returning to Scotland with an ample fortune, purchased the lands and barony of Pennycuik, in Edinburghshire, where the family still flourish. His wife was a daughter of Sir William Grey of Pittendrum, by whom he had a large family. John, the eldest, was knighted by King Charles II. in 1679; and it is worthy of remark, as showing how a particular talent in a family may lie dormant for several generations and then revive, as in that of John Clerk of Eldin, grandson of the first baronet, the nautical skill of the Vice-Admiral, was developed in his well-known work entitled "Naval Tactics." The author of that celebrated book, was father to the late facetious Lord Eldin.

Though the name of the Vice-Admiral does not appear in the genealogy of the Baronets of Pennycuik, there is reason to believe that he was an uncle, or brother, to the founder of that house. It would be gratifying to know the part that he sustained in the Swedish service, and whether, through his skill were gained any of those victories which added so much lustre to the name of Gustavus.

Brechin, Oct. 2. A. J.

Barclay of Urie.—The paternal estate of the Barclays of Ury, near Stonehaven, lately the residence of the celebrated pedestrian Captain David Barclay, was recently purchased at public sale by Mr. Dickson, banker at Laurencekirk; for David Baird, Esq. of Gortsberrie, for 120,000*l.* estimated at thirty years purchase.

* Acta Parl., vol. i. p. 159.

POETICAL AND AMBIGUOUS SIGN-BOARDS.

Until recently, in a narrow street here, called Pump Pail, was a remarkable baker's sign,

Home bake bread—*Diners* baked every day.

This was however outdone by a baker, in an adjoining village, who had written up:

People's *vitals* baked here!

At a roadside cottage, I remember to have seen this announcement,

Table bear—sold hear.

under which some acute wag had written—

His own bruin!

Croydon, Sept. 29. Thomas Weller.

Our correspondent has mistaken the Bell for the Robin Hood?

On the eastern side of Devonshire, or the western part of Somersetshire, I remember seeing when a boy, passing through a village, the following inscription:

Brandy, Beer, and Gin that's good,
All sold here, by John Attwood.

As second thoughts are best, mine host appears to have been of the same opinion, and on a board projecting from the original sign, was painted,

I've made my board a little wider,
To let 'e know that I, Zell's Syder!

Do any of your readers remember the locality referred to, or whether such a sign is now there; any notice of the fact would be to the writer a great gratification.

J. M.

At the Bear Inn in Devizes, the innkeeper's name in August, 1769, being Whatley, the following lines were found scratched on the wainscot of the principal room—

Whilst snarling curs attack Sir Fletcher's fame,
Baiting his double place and double fees,
Sir Fletcher standing without fear or shame,
Pockets the cash and lets them laugh that please.
Thus on a market-day stands Whatley's Bear,
In spite of all the noise and hurly-burly,
Fix'd on his *double Post*, secure in *air*,
Munching his bunch of grapes, and looking *surly*.

Over a Tailor's door, at the entrance into Deptford from London, in 1775, was the following inscription—

Lodginge for Travellours.
Small Beer, and Oxe Cheeak
Money for old Raggs,
and old Shiffs.

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THE SHAKESPEARE AND GREYHOUND.

In 1776, near the Circus, in Bath, was a public-house with the sign of "the Shakespeare and Greyhound," the singularity of the combination induced a Paul Pry of the time to ask mine host his reason for adopting such a sign. The host, a prudently-disposed Devonshire man, replied, "Why, I'll tell you, my house is pretty much frequented between the Play-actors, and Country-Gentlemen, and so as how it behoves me to be civil to both parties, I have put up this here Sign to give them a bit of one, and a bit of the other."

The Newspapers in August, 1776, noticed that over the door of a chandler's shop, in the village of Drinkstone, on a sign-board, was the following inscription:

Hear Lifs won woo Cuers a Goos.
Gud. Bare. Bako sole Hare.

To translate these lines for the benefit of such readers of Current Notes to whom the Suffolk dialect may be inexplicable, they may be simply explained to mean—Here lives one who cures Agues. Good Beer. Tobacco sold here.

Over the door of a barber and wig-maker, opposite Glasgow College, is the following quaint distich—

If Absalom had worn a wig,
He ne'er had hung upon a twig.

Rammerscales, Sept. 29. W. B. M.

Ox-tail soup.—What is the earliest notice of this now highly estimated dish?

Manchester. S. H.

Prior to 1685, the fellmongers purchased the hides of the slaughtered animals, having the horns and tails attached; to what uses the latter were applied the writer is not aware; but in the above year, the Edict of Nantes expatriated many thousands of Protestants from France, most of whom sought refuge in England; and, as might be supposed, many from this intolerant persecution became objects of charity; when among other means of sustenance, they bought of the fellmongers the tails, from which when stewed was derived the highly nutritious ox-tail soup, the excellence of which since then all foreigners concede to England.

An Irish Fix.—The servant of one of the Irish members, having placed before his master a pair of boots, the leg of one being much longer than the other, was asked how it was the boots were not of the same length? He replied, "Why, really Sir, I don't know; it is that you see that bothers me entirely, and what bewilders me still more, the pair down stairs are exactly in the same fix."

Firing of the Bird.—Reading recently a description of a German festival, in itself not very recent, among the incidents noticed, is that of "Firing of the Bird;" I have failed to find what this implies—can any reader of Current Notes kindly furnish some explanation?

Chichester, Oct. 9. S. E. S.

Our Correspondent will possibly obtain all he requires from the following particulars:

September, 1764. They write from Dresden, that the Electoral Family have there lately had a grand Festival, on which occasion they were amused with a very extraordinary spectacle, called the *Firing of the Bird*. This spectacle, which had been discontinued since the death of the late Elector, King of Poland, consists of a large Bird, having within it a young Fox, and other animals all burning with ire towards each other. The Bird-machine being forced open by the firing of a gun concealed in the belly, up start the confined animals, and, after scratching and almost suffocating each other in the passage, fall upon the Bird that is to be their prey; this brings them to a downright quarrel, that is terminated by the death of the two weakest, to the no small delight and satisfaction of the spectators.

Foreigners, for our cock-fighting and other amusements, may style us barbarians, if they please, but with humble submission to their wiser heads, we apprehend, the amusement here noticed is fully as cruel, and at least ten times more ridiculous.

LINES INSCRIBED ON A GARDEN SEAT AT BELVOIR.

One cultivated spot behold, which spreads
It's flow'ry bosom to the noontide beam;
Where numerous rose-buds rear their blushing heads,
And poppies gay, and fragrant violets teem.

Far from the busy world's unceasing sound,
Here has Eliza fix'd her favour'd seat;
Chaste emblem of the tranquil scene around,
Pure as the flow'r that smiles beneath her feet!

1815. Rutland.

Elizabeth, Duchess of Rutland, died Nov. 29, 1825.

ROYAL FURNISHING, TEMP. GEORGE THE SECOND.

That we advance in sumptuousness, as regards our dwellings, both aristocratical and royal, may be proved by the orders for the transient fitting reception of Her Majesty, at the palace of Holyrood, on her way to Balmoral, compared with the following directions issued by the Lord Chamberlain, Charles Fitzroy, Duke of Grafton, grandson of King Charles the Second, in 1729. The Warrant, here literally copied, is curious for its orthography.

To His Grace, the Duke of Montague, Master of His Majesty's Great Wardrobe, and to his Deputy.

These are to signify unto your Grace, His Majesty's Pleasure, that you give orders for the following Particulars of Furniture, to be cleaned, repaired, and made up for His Majesty's Service at St. James's, etc.

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Viz. In the Queen's Bed Chamber, the Chimney-glass to be new framed; and the glass new silvered.

In the Dining Room, the glass to be repaired.

In the Princess Royal and Princess Amelia's Appartments, the Crimson Damask Hangings, Window Curtains, Chaires and Stooles; a new top to the Great Glass, etc. A Wallnuttree Soffoy, and couering it with old Damask, to new Cover six Chaires, and one easy Chair with Crimson Camolet; Five Wallnuttree sashes, and a deal press Bedstead; to take down the plate Sconces and Chandeliers, to new mount and replace them, and to repair several other things in the Appartments.

To take down Beds in several Appartments at Hampton Court, and pack them up with the Bedding.

For altering the Head-board and other parts of His Majesty's Bed in the Carolina Yatcht.

To cover three Stooles with Green Mohair for the Duke, at Kensington. To clean two pair of Hurateen Window Curtains, and an easy Chair, also three pieces of Hurateen for His Majesty's Service.

And for so doing, This shall be Your Grace's Warrant. Given under my hand, this 13th Day of Sept. 1729, in the Third Year of His Majesty's Reign.

GRAFTON.

On the margin is an estimate signed by THO. DUMMER;* of the cost of all this mending, turning and cleaning, in three palaces and a yacht, and the charge (though not possibly so much as would now be paid for a sofa, and six chairs) seems to be quite enough—"The particulars of this Warrant will come to Four Hundred, Eighty-Four Pounds, or thereabout. Sept. 25, 1729."

W. G.

SENDING TO COVENTRY EXPLAINED.—Clarendon reproaches with virulence our spirited ancestors for disloyalty to Charles the First. The day after the King left Birmingham on his march from Shrewsbury, in 1642, they seized his carriages, containing the royal plate and furniture, which for security they conveyed to Warwick Castle. They apprehended all messengers and suspected persons; frequently attacked and reduced small parties of the royalists, whom they sent prisoners to Coventry. Hence the proverbial expression in reference to a refractory person, "Send him to Coventry."

J. W.

DOGS must formerly have been more numerous in the streets, than now; in the Churchwardens' accompts of St. Margaret's, Westminster, 1603, it is stated—Robert Wells, 'dog-killer,' was paid June 19, for killing four score dogs, 6*s.* 8*d.* He was farther paid during the said summer, for killing 422 more dogs, at one penny each.

M. W.

* Thomas Lee Dummer was the collector of an extensive collection of Coins, dispersed by auction, in 1785.

MANY years since, I remember reading an old song on the frugality of the smoker, the concluding lines, were I think—

He has his kitchen in a box,
His roast beef in a pipe.

I would gladly be reminded, where the words are to be found, having made many unsuccessful attempts to discover them, not only personally, but by applications to friends.

Oxford, Oct. 9. R. B.

The words of the Song in "Praise of Tobacco," are thus printed in the *Marrow of Complements*, 1654:

Much meat doth Gluttony procure,
To feed men fat like swine;
But he's a frugal man indeed,
That on a leaf can dine.

He needs no napkin for his hands,
His finger ends to wipe,
That hath his kitchen in a box,
His roast-meat in a pipe!

LIVING AUTHORS.—In Notes and Queries, of this day, it is stated the Biographical Dictionary of Living Authors, 1816, 8vo. was the compilation of the late William Upcott. What authority is there for this appropriation?

Athenæum, Pall Mall, Oct. 14. F. S. A.

The late William Upcott, to enrich his collection of autograph letters, adopted the course of applying to every known writer, and received in answer a vast variety of communications, but in the arrangement of the printed book, he found its complexity beyond his powers, and proceeded no further than the letter C; Shoberl finished the volume.

LINES IN THE BELL-ROCK LIGHT-HOUSE ALBUM.

PHAROS, *loquitur.*

Far on the bosom of the deep,
O'er these wild shelves my watch I keep;
A ruddy gem of changeful light,
Bound on the dusky brow of night
The seaman bids my lustre hail!
And scorns to strike his tim'rous sail.

July 30, 1814. WALTER SCOTT.

ONE evening Good Humour sat down as a guest.

Where are the words of the Song, commencing with the above line, to be found?

S. A. M.

They are printed in Harrison's Vocal Magazine, 1781, 8vo. p. 256; but the words are—

One ev'ning Good Humour met Wit as a guest.

ERRATA.—Page 73, col. 1, for Durobriges, read Durotriges. For tessera, read tesseræ.

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WILLIS'S CURRENT NOTES.

No. XLVII.] "Takes note of what is done— By note, to give and to receive."—SHAKESPEARE. [NOVEMBER, 1854.

BIRTH-PLACE OF DAVID HERD.

DAVID HERD, who is characterised by Sir Walter Scott, as the editor of "the first classical collection of Scottish Songs," printed at Edinburgh in 1774, is said by Chambers, and other biographers, to have been born in the parish of St. Cyrus, in Kincardineshire, an erroneous assertion reiterated by all subsequent writers. He was born at Balmakelly, in the adjoining parish of Mary-Kirk, in the olden time named Aberluthnot,* where his father was a crofter, or small farmer. The following extract from the baptismal register of Mary-Kirk, while it affords satisfactory evidence of the place of his birth, also discloses the name of his mother.

Oct. 23, 1732. This day was baptized David Herd, lawful son to John Herd and Margaret Low, in Balmakelly, before these witnesses, David and William Herds, both in Balmakelly.

The Inquisitiones Speciales, Kincardine, no. 88, shew that some time before and subsequent to 1655, a portion of the lands of Balmakelly, were the property of a person surnamed Low, and though no extant record is known of David Herd being by his mother's affinity related to the landowners of his native county, there is nothing advanced to the contrary. The parties named in the retour of service to the lands of Little and Nether Balmakellan, etc., may have been of his mother's ancestry, and while the fact may be deemed of but little moment, the circumstance, if possible, of establishing the descent of Herd's mother from the Lows of Balmakelly, etc. is not devoid of interest.

David Herd died at Edinburgh in 1810, and was buried in the Greyfriar's church-yard, where a stone was placed to his memory. Born in 1732, his age was but seventy-eight, but in the new edition of Monteith's Theater of Mortality, Glasgow, 1834, Appendix, p. 283, the inscription from the stone is there printed, and the age, in error, stated eighty-six.

Brechin. A. JERVISE.

* John Monteith, in the reign of King Robert the First, had the Five merk lands of Balmakelly in exchange for certain lands in Argyleshire. Robertson's Index, p. 23. Aberluthnot, the old name of the parish of Mary-Kirk, was from a want of local knowledge, designated in the Inquisitions above quoted, Aberbrothick.

Balmakelly lies to the south, within a few minutes walk of the Mary-Kirk railway station.

LADY MARY WORTLEY MONTAGU'S CORRESPONDENCE.

THE works of Pope and his contemporaries are now exciting so much interest, and their literary squabbles becoming developed, it may be well to point out a singular passage in the Margravine of Anspach's Memoirs, vol. ii, p. 162, where alluding to the Letters of Lady Mary Wortley Montagu, which the Margravine considered to have been chiefly composed by men, adds—Lady Bute, daughter of Lady Mary told her, that Mr. Walpole and two other wits, friends of his, joined in a trio, to divert themselves at the expense of the English public, by composing those letters.

Oak House, Pendleton. F. R. A.

The allusion is here to the three small volume edition printed in 1763, so scandalous indeed is that publication to the memory of Lady Montagu, that it has been announced in booksellers' catalogues, as "the FIRST EDITION, with the suppressed passages." It was the fashion among persons of high character to fabricate and disseminate falsehood with no unsparing hand; but when it approached themselves by another route, or was the emanation of a more talently gifted hand, as in the instance of the Rowleian Manuscripts by the luckless Chatterton, they could then be branded with infamy, and the hapless adventurer neglected and contemned, pass to the grave unheeded, the breadless and inexperienced victim of that delusion which placed a mistaken reliance on aristocratic patronage. The distinction obtained by the fabrication of the Athenian Letters, by the Hardwicke family and their friends, all considerable for their eminence in literature and station in society; while it lured Walpole to the establishing his private press at Strawberry Hill, seems also to have induced the idea of himself and associates clubbing their ideas for its emanations. Yet the writers of the Athenian Letters did not hesitate to become fabricators of other papers, than those which passed under the above title. They not only concocted Gazettes of the days of Imperial Rome, but they produced "the earliest English Newspaper ever printed." The English Mercurie, 1588, of which several printed specimens are found in a volume of the Birch Manuscripts, in the British Museum, which deceived George Chalmers, of Shakespeare forgery notoriety, and many other magnates in literature; were the fabrications of the writers of the Athenian Letters, and printed at the Hardwicke private press. Dr. Birch being one of the writers. These were then looked on as innocuous pastimes by persons pre-eminent for the social virtues, but they have served as ignes fatui to mislead persons of but slight caution; they have served in the change of manners to cast reproach upon characters as honourable in every respect with those of the writers, and in respect to the Popean fictions, to bewilder and bewray the historical course of literary facts.—ED.

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LITERARY REMUNERATION.

In December, 1835, a number of original Contracts between the Dodsleys and various authors, editors, and translators, were sold by Mr. Evans, in Pall Mall, and the following notices are from memoranda taken at the time by the writer.

January 16, 1741, William Whitehead, subsequently poet laureate, received ten guineas in full, for a poem entitled, The Dangers of Writing Verse. William Guthrie, the historian, contracted to translate Riccoboni on the Theatres, compile the index, and all complete, for ten pounds, sixteen shillings.

Edward Young, D.D., on January 26, 1744-5, for the sixth part of his Night Thoughts, called the Infidel Reclaimed, received fifty guineas; and on November 24, 1753, received a further sum of fifty guineas, which with one hundred and ten guineas already received, was in full discharge of the five first parts or nights of a poem entitled Night Thoughts. Dr. Young assigned on Feb. 19, 1755, his Centaur not Fabulous, with the plate used as a frontispiece, for two hundred pounds, which Robert Dodsley was to pay six months after date.

John Wesley, the founder of the Methodists, and who constantly carried in his breast a crucifix, acknowledged to having pirated in his Collection of Poems the copy-right of some portions of Dr. Young's Night Thoughts, and some productions of Mrs. Rowe; for these he consented to make restitution, by agreeing on February 8, 1744, to pay fifty pounds.

Dr. S. Johnson, the lexicographer, assigned his translation of the Tenth Satire of Juvenal, on Nov. 28, 1748, for fifty guineas; the author reserving to himself the right of printing an edition. This document sold for seven guineas. Johnson's autograph Account of his Tour in France, 1775, which Malone presented to James Boswell, July 21, 1787, and produced at Boswell, the Shakespeare editor's sale, ten guineas, was here sold for twenty pounds.

January 11, 1749, Robert Paltock, of Clement's Inn, assigned to Dodsley the manuscript of the Life and Adventures of Peter Wilkins, a Cornishman; for the first edition, twenty guineas, twelve copies of the book, and the cuts, or copper plates engraved for the prints. Dodsley printed but that edition, and popular as the book has ever been, all the circumstances as to the author were unknown, till the appearance of this contract.

Colley Cibber, the hero of Pope's Dunciad, assigned his memorable Apology for fifty guineas, March 24, 1750. Dodsley's edition was in two duodecimo volumes, printed in 1756. Cibber, then poet laureate, died in 1757. Susannah Cibber, the wife of his ill-fated son Theophilus, sold the copyright of her Comedy, The Oracle, in One Act, for thirty guineas, April 1, 1752; and on March 24, 1753, the inimitable Kitty Clive disposed of her Rehearsal, or Bays in Petticoats, for twenty guineas.

Thomas Warton, January 21, 1752, agreed to translate the Argonautics of Apollonius Rhodius for eighty pounds; and at a subsequent date, his brother, Dr. Joseph Warton, assigned for two hundred pounds his Essay on the Life and Writings of Pope, in two volumes, octavo.

William Melmoth, April 30, 1755, received for his translation of Cicero's Familiar Letters six hundred pounds, and for his Lælius one hundred pounds.—Hampton this year received for his translation of Polybius, two hundred and fifty guineas.

Mason, the biographer of Gray, has erroneously asserted the poet never received any emolument for his writings. Thomas Gray on June 29, 1757, assigned his Two Odes, the Power of Poetry, and the Bard, for forty guineas, reserving the right to reprint them in any edition of his works. Gray's assignment sold for eight guineas.

Burke's early history as an author was long involved in much obscurity, arising from the mystery he had himself thrown over his movements. His first published production was entitled, Natural Society Vindicated, and was written in Lord Bolingbroke's style, to evince his aptitude at the manner deemed difficult of that celebrated statesman. The receipt of six pounds, professed to be "for the use of the Author of Natural Society Vindicated;" five hundred copies were to be printed of the first edition; if it reached a second edition, the author was to receive six guineas more. As Burke has nowhere alluded to his History of the European Settlements in America, and omitted it himself in the collected edition of his works, it became a controverted point as to who was the author, but which doubt was here elucidated, by his assignment of the work to Dodsley, January 5, 1757.

Burke, on February 18, following, assigned his Essay on the Sublime and Beautiful for twenty guineas; and if a third edition, ten guineas more. Mr. Young purchased this document for five pounds.

April 24, 1758, Burke contracted with Dodsley to write the Annual Register; or, a Retrospect of Men and Things, in the manner of Millar's Kalendar, in octavo, each volume for every year, not to contain less than thirty sheets, nor more than thirty-four, for one hundred pounds per volume, and to have all books and pamphlets found him; Dodsley, if dissatisfied, was to give three months notice. This contract produced six guineas. Apparently Burke's connection with the Annual Register ceased with the volume for 1762, as with these papers was a receipt in full for fifty guineas for that year. Dodsley's Annual Register, 1768, and onwards, was conducted by Thomas English, and the receipts shewed he was paid 140*l.* per volume. Burke's receipt, dated May 26, 1791, proved he received from James Dodsley, as the profits of his Reflections on the Revolution in France, published as a thin five shilling volume in octavo, ONE THOUSAND POUNDS! No author ever received so much on the sale of any similar work! On Nov. 25, in the same year, Walker King received for

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the copyrights of Burke's Letter to a Member of the National Assembly, and his Appeal from the New to the Old Whigs, on his secession from Fox's party, three hundred pounds. The writer, at the time, made a note (see Owen's preface to Burke's Thoughts on a Regicide Peace, 1796, 8vo.); it has doubtless some reference, but the Thoughts are not now at hand.

Laurence Sterne received from Dodsley, May 19, 1760, for the first two volumes of Tristram Shandy, and for the first two volumes of the Sermons of Mr. Yorick, four hundred and fifty pounds! an astounding sum, when it is recollected that Sterne in all gaiety of heart proffered the first volume of Shandy to Dodsley for fifty pounds, and it was then by him rejected. Further, Dodsley on the same day contracted to pay Sterne for the third and fourth volumes of Shandy 380*l.* six months after the work was completed at press. These two documents at the sale produced seven guineas.

Among these papers was also an interesting letter to Dodsley, from Sterne's Eugenius, John Hall Stevenson, the vivacious author of Crazy Tales, proffering the manuscript of the second part of his Fables, on the same terms he had formerly given the first, namely—gratis!

The contracts with the Rev. Thomas Percy, afterwards Bishop of Dromore, in reference to his Reliques of Ancient English Poetry, were highly interesting. The original agreement, dated May 22, 1761, stated the sum of one hundred guineas as the remuneration for three volumes in duodecimo, "to contain all I shall ever print of this work." It appears, however, that no more than the first two volumes were then ready, for these he was to have seventy pounds, and if a third volume was afterwards completed, the purchase-money for that volume was to be thirty-five pounds; "and in case any accident should prevent my completing the said work, after I have received any part of the aforesaid sum, I hereby declare that my folio manuscript, from which most of the said ballads are extracted, does in that case become the property of the said James Dodsley, or of his executors, to indemnify him for such disbursement." Percy received March 25, 1763, 100*l.* 3*s.* 10½*d.* in part of the one hundred guineas for the copyright of the Ancient Songs and Ballads; and the residue, 4*l.* 16*s.* 1½*d*, was on March 26, 1765, paid in completion of the above contract. Allusion is here made solely to Percy's editorial remuneration, another contract, which the writer has seen, but not with these papers, was to this effect: Dodsley was to pay Percy for the Collections he had made for the work, the folio manuscript excepted, the sum of one hundred pounds; this will explain why under certain contingencies, that excepted manuscript was to become the property of Dodsley, the deficiency of the materials therein contained would under any other editor render the whole imperfect, to the injury of the publisher, and the exigency was provided for in the agreement of May 22, 1761. The Reliques were published in 1765.

Percy, on May 23, 1761, contracted with Dodsley for his Miscellaneous Pieces relating to the Chinese, in two volumes, duodecimo. He received June 10, 1761, fifty pounds in full, for his Chinese history, entitled Han-Kiou Choaan; on the same day, ten guineas for his Chinese Proverbs, Chinese Poetry, and Argument of the Chinese Play; and ten more guineas on account of the first edition of his version of Solomon's Song. March 25, 1763, he received ten guineas, as a first payment for his Runic Poetry, and on the same day, twenty guineas on account of his Miscellaneous Pieces, contracted for in May, 1761. A third edition of Percy's Reliques was required in 1775, and on March 7, in that year, Dodsley agreed to pay him forty pounds, at the end of five years from the time Percy should complete the work at press: the edition was one of a thousand copies, but in consideration of Dodsley being permitted to print 1500 copies, he relinquished to Percy, as his property in future, the copper-plates employed in that edition. Percy not to republish the work till all the 1500 copies were sold; Dodsley at the same time waived the original restriction, that Percy was not to compile or print a fourth volume.

March 31, 1763, Oliver Goldsmith contracted with Dodsley to write a Chronological History of the Lives of Eminent Persons in Great Britain and Ireland, in octavo volumes to range with the Universal History, each volume to comprise thirty-five sheets, at three guineas per sheet. The work from some cause, probably the inadequacy of the remuneration, was abandoned. Goldsmith in the summer of this year resided in lodgings, possibly for seclusion, in Canonbury Tower, Islington, but if with intent to the compilation of these Lives, the distance from all book depositories must soon have convinced him of its absurdity. Goldsmith's agreement sold for seven pounds ten shillings.

Goldsmith, described as then residing in chambers on the Library Staircase, in the Inner Temple, Oct. 31, 1764, assigned to Dodsley and Newbery, for ten guineas, his Oratorio of the Captivity. This drama remained unpublished, till a rough draft in manuscript being found in Heber's library he forwarded it to Washington Irving, for his Paris edition of Goldsmith's works. Here was a clear transcript, but showing in almost every line the sedulous care of the poet's amendments. The manuscript was purchased by Mr. Murray for 25*l.* 10*s.*

One of Goldsmith's earliest literary labours was his Essay on Polite Learning, printed in 1759; of this there was a second edition in 1774; for revising the former one for the press, and prefixing his name, Dodsley paid him five guineas. The receipt for that sum, three lines, in Goldsmith's writing, sold for three pounds five shillings.

John Collet, an artist of considerable power, and whose works are frequently ascribed to Hogarth, assigned his Chit Chat, Nov. 6, 1764, for twenty guineas.

Christopher, or as more familiarly known by his contemporaries, Kit Smart, received August 4, 1764, ten guineas, for his translation of Phædrus. Thomas Sheridan, father of Richard Brinsley Sheridan, forty

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guineas, on Nov. 7, 1766, for his Lectures on Elocution. HORACE WALPOLE, afterwards Lord Orford, received January 23, 1768, one hundred pounds, for his Historic Doubts respecting King Richard the Third; and the Rev. JOSEPH SPENCE, whom Walpole designated "a neat silver penny in literature," was paid for his celebrated Polymetis, two hundred pounds.

Mrs. CHARLOTTE LENNOX, received on Feb. 17, 1774, for her translation of Madame La Vallieré's Meditations, twenty-five pounds. JOHN BERKENHOUT, M.D. for the first volume of his Biographia Literaria, in quarto, a work now of no consideration, received September 26, 1776, 200*l.*; and in the following year, SOAME JENYNS, was paid the enormous sum of 250*l.* for his puerile emanation entitled, Evidences of Christianity.

Shenstone's friend and biographer, the Rev. RICHARD GRAVES, of Claverton, was paid January 2, 1779, twenty pounds for his translation of Columella; and on June 20, 1780, for the Sorrows of Werter, he received forty pounds. Dodsley's note states that although this sum was in full, yet Mr. Graves was afterwards paid as much more as made it two hundred pounds! The name of the translator of this once highly popular work, was until this discovery unknown.

ISAAC REED was paid April 1, 1780, the residue of one hundred pounds, due to him for editing the edition in that year of Dodsley's Old Plays, in twelve volumes; originally printed in 1744, under the editorial care of of Thomas Coxeter. Reed was the anonymous collector of the four volumes known as Pearch's Collection of Poems, Pearch being the publisher. The copyright was subsequently assigned to Dodsley, who on November 13, 1781, paid Reed fifty pounds for his notes on Robert Dodsley's collection of Poems, then republished; and a further sum of twenty pounds, Sept. 8, 1782, for re-editing Pearch's Collection, reprinted as an appendix to Dodsley's.

JOSEPH GILBERT COOPER, received for his Letters concerning Taste; in books, etc., twenty-four pounds. THOMAS BLACKWELL, for the first two volumes of his Court of Augustus, printed in quarto, now utterly neglected, 500*l.* The continuation, or Third Volume was written by John Mills. Professor DUNCAN agreed for a translation of Plutarch's Lives, for 600*l.* CHRISTOPHER ANSTEY, for his very popular and humourous poem, the New Bath Guide, 250*l.*; and C. HOME, for his Chronological Abridgement of the History of England, a single octavo volume, a compilation now in no estimation, 150*l.*

B.

SCHILLER. The house at Weimar in which Schiller lived, though small and considerably dilapidated, was purchased at public auction, June 29, 1847, for 5025 dollars, (1005*l.* sterling,) by the Corporation of that town, being nearly double the amount of its value.

PLAY OF THE PASSION OF OUR LORD.

THE Issue Roll, Easter 1391, 14 Rich. II. shows that by Writ of Privy Seal among the mandates of this term, ten pounds were paid to the Clerks of the parish churches and to divers other Clerks in the City of London, which the King commanded to be paid them of his gift, on account of the play of the Passion of our Lord, and the Creation of the World, by them performed at Skynnerwell after the feast of St. Bartholomew last past.

VARIETIES OF LITERATURE.

IN the advertisement to a very excellent work, entitled Varieties of Literature from Foreign Literary Journals and Original Manuscripts, now just published, printed for J. Debrett, Piccadilly, 1795, 2 vols. 8vo. we are told, "With regard to this particular collection, it has been made, and *will be carried on*, at no small expense of labour and time."

I have seen in Catalogues the work ascribed to D'Israeli, but this cannot be correct, for the subjects of various articles, and the style of them, are the very reverse of any thing he ever produced.

Permit me to enquire who was the editor or compiler of these volumes, and whether he carried out his promise of continuing them, and if so, when and under what title? F. R. A.

There is nothing to militate against the late Mr. Isaac D'Israeli being the editor of the volumes under notice; he was then a literary projector, and of his early literary career, little or nothing is known to the public. The writer believes the appropriation to be correct, but as the work wholly failed of public notice, it was not continued. A small portion, or possibly but one or two articles, were all that was contributed by Mr. D'Israeli, the others were contributed by Pratt, Mavor, and other literary friends.

PETER PINDAR.—The following is from the Doctor's autograph, addressed to Mr. Walker, bookseller, Paternoster-row.

SIR,—As it is Quarter-day to-morrow I shall send for my Quarter's annuity, for which the Bearer will give a Receipt.

June 24, 1803, I am, etc.
Delancey Place, 8, J. WOLCOT.
Camden Town.

What was the Doctor's Annuity? J. P.

THOMAS CHRISTOPHER BANKS, author of the Dormant and Extinct Baronage of England, printed in 1807, and other Genealogical works, "Baronet of Nova Scotia, and Knight of the Holy Order of St. John of Jerusalem," died at Greenwich, Sept. 30, in his 90th year.

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BARCLAY OF URY.

Captain Barclay Allardice, who died on May 1st last, was claimant and representative of the Earldom of Airth and Menteith, being descended from Lady Mary Graham, wife of Sir John Allardice of that Ilk, in the Mearns, granddaughter of the last Earl of Airth and Menteith, and was thus the seventeenth in lineal succession from Robert the Second, King of Scotland; his ancestor being David, Earl of Strathern, eldest son of that monarch, by Euphemia Ross.

The Allardices are a very old family in the north of Scotland. The name of "Allardus clericus" appearing in charters relating to that district so early as 1170.* The family terminated in an only daughter, who married Robert Barclay, of Ury, in 1776, by which marriage he succeeded to her patrimony, and in consequence assumed the additional patronymic of Allardice. She was mother of the late Capt. Barclay Allardice, who was born on August 25, 1779.

The Barclays of Scotland were a branch of the great family of Berkeley, in Gloucestershire, of which, one son, Walter, had the grant of the barony of INVERKEILLOR, in Angus, from William the Lion; and another son, Humphrey, was settled by the same king, among the Gaelic people of the Mearns. Berkeley of Redcastle, or Inver-Keillor, was the first lay-chamberlain of Scotland, and leaving a daughter, his sole heiress, she married Ingleram de Baliol, Lord of Harcourt, whence the introduction of the Baliols into Scotland, and the grandson of Berkeley's heiress, by his wife Doruagilla, eldest daughter and co-heiress of Allan, Lord of Galloway,† was father of John Baliol, King of Scotland.

Although the castle and a portion of the lands of Allardice are still held by Captain Barclay's heirs, the original Barclay estates in Mearnshire have long since passed to other owners. That of Ury was acquired so recently as 1648, when it was purchased by Colonel David Barclay, father of Robert Barclay, author of the celebrated Apology for the Quakers. Those gentlemen and many of their descendants, including the late Capt. Robert Barclay Allardice, were interred in the family vault, at a short distance from the mansion-house of Ury, where the following inscription denotes the place of sepulture of the Apologist and his wife:

THE GRAVE OF
ROBERT BARCLAY OF URIE,
AUTHOR OF THE APOLOGIE FOR THE QUAKERS;
SON AND HEIR OF
COLONEL DAVID BARCLAY OF URIE,
AND KATHERIN DAUGHTER OF THE FIRST
SIR ROBERT GORDON, OF GORDONSTON.*
HE WAS BORN DECEMBER 23RD, 1648;
AND DIED OCTOBER 3RD, 1690.
ALSO OF HIS WIFE,
CHRISTIAN, DAUGHTER OF GILBERT MOLLISON,
MERCHANT IN ABERDEEN.
SHE WAS BORN ANNO 1647,
AND DIED FEBRUARY 14, 1723.

The Barclay estate at Ury was sold by public auction in August last, to Alexander Baird, Esq. of Gartsberrie, for 120,000*l.* being, exclusive of the value of the mansion-house and game, at the present rental, estimated at twenty-seven and a half years' purchase.

Brechin. A. J.

POLYANTHEA. — H. Martin, a Correspondent in Notes and Queries, vol. 10, p. 326, asks, by whom was the "Polyanthea: a Collection of Interesting Fragments, etc." compiled? The compiler was Charles Henry Wilson, a native of Ireland, characterised as a man of inexhaustible wit and humour, as well as that of being well versed in Antiquities, and the Literature of the Gothic, Scandinavian, and Celtic Nations. Several other works proceeded from his pen, such as, The Wandering Islander, Brookiana, etc. all anonymously, as he would not suffer his name to appear upon any of them. He died May 12, 1808. See Gentleman's Magazine, vol. lxxviii. p. 469.

The Polyanthea is a most amusing work, and has not been sufficiently appreciated, and what is somewhat remarkable, the same book has appeared under two different titles. My copy is, Anecdotes of Eminent Persons, comprising also many interesting Literary Fragments, Biographical Sketches, etc. London, 1804, 8vo. 2 vols.

Oak House, Pendleton. F. R. A.

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* Registrum de Aberbrothoc, p. 38. The Memorials of the Ancient Barons, Magnates, etc. of Angus and Mearns, now preparing for publication, will contain an account of the Allardices of that Ilk.

† Crawfurd's Officers of State, p. 253. In the Appendix to Nisbet's Heraldry, vol. ii. pp. 245-251, is embodied a long account of the Barclays of Ury. A Genealogical Account of the Barclays of Urie, by Robert Barclay, son of the Apologist, was printed at Aberdeen, in 1740, in 8vo. for private distribution among the relatives and friends of the family. It was reprinted in 1821, 8vo.

* Katherine, the wife of Colonel David Barclay, was the second daughter of the Hon. Robert Gordon, of Gordonstoun, second son of Alexander, fifteenth Earl of Sutherland. He was one of the gentlemen of the Bed Chamber to Kings James the First and Charles the First, Vice-Chamberlain, one of the Lords of the Privy Council, and Premier Baronet of Nova Scotia, created May 28, 1625; and author of the Genealogical History of the Earldom of Sutherland. The curious library formed by him, between 1610 and 1650, was sold by auction in London, by the late John Geo. Cochrane, in March 1816.

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CHANGES IN BARRISTERS' COSTUME.

HABITS were formerly appropriated to denote the various callings and professions, and were originally intended and considered as honourable distinctions. All trades and occupations were in the same manner known from each other; the merchant had one sort of habit, the soldier another, the artificer a third, and the husbandman a fourth, each so differently disposed from the others as sufficiently to point out the rank of the persons who wore it. The graduates and the students in the universities were not only distinguished from the rest of the world, but from each other, by the dissimilarity of their habits. The doctors in physic, music and divinity, and also doctors of the civil law, though equal in degree, used to wear habits peculiarly designed to the several faculties of which they were respectively. The costume of those who practised in the law was in all the grades particularly defined. That pertaining to the judges appears to be continued with but little variation, while the distinctive dress of the barristers has undergone a thorough change. Formerly the gown worn by them was of cloth, faced with black velvet, having tufts of silk down the facings, and on the fronts of the arms. The engraved title to the Compleat Clerk, a handbook of the law, frequently printed in the reign of Charles the Second, has in a compartment a representation of a barrister in that costume, seated in a pew-framed desk. So Butler, in Hudibras, makes his hero refer to a dispenser of the law, an old dull sot, one

> Who us'd two equal ways of gaining,
> By hind'ring justice or maintaining;
> To this brave man the knight repairs,
> For counsel in his law-affairs,
> And found him *mounted in his pew*,
> With books and money placed for shew.
> Part III., canto iii., lines 621-624.

The barrister's dress here described was that constantly worn by the advocate till the death of Queen Mary in 1694, when from the generally expressed grief on the occurrence of that event, the gown as now worn by them was introduced as mourning, and being found infinitely more convenient, than those formerly worn, has been since continued.

CLOSING OF CHURCHYARDS. The late measures were not concurred in, till they were imperatively required; in some instances, however, the subject was absolutely forced on the parish authorities. Some years since the following notice was not only read in Ludford Church, Hertfordshire, but affixed on the church door.

This is to give Notice, that no person is to be buried in this Churchyard, but what lives in the parish; and those who wish to be buried, are desired to apply to me,

EPHRAIM GRUBB, Parish Clerk.

MEMORIALS OF PROHIBITED LITERATURE.

SOME interest appearing to be now entertained in researches relative to "Books ordered to be burned," the following inedited letter, addressed by the Mayor and two of the Aldermen of this borough, to Peter Temple, Esq. one of their Parliamentary representatives, the original draft being amongst the Corporation Manuscripts; may possibly be agreeable to the readers of Current Notes.

Honored Sir,—After our due respect premised, with a thankfull acknowledgment of all your loveing respects manifested to vs and our Corporacion, We take leave to acquaint you that vpon our enquirie after the booke entituled a Fiery Flying Roll, composed by one Topp, resolved by the high Court of Parliament to containe in it much blasphemy, and therefore by them ordered to be burnt; a booke *sold by Nathanyel Brookesbie*,* entituled the Light and Dark sides of God, came to our viewe, being composed, as we are informed by one Jacob Bathamley, sometyme a shoemaker, in our borough of Leicester, which booke vpon perusall, in our apprehensions, wee finde to be of a very dangerous consequence, and lets open a very wide dore to atheisme and profaneness. Wee therefore make bold, by this bearer, Mr. Alderman Cradock, to present one of the said bookes to your view, intreating your assistance and discrecion what wee may best doe in it. For which, as allso for all your loveing favours towards vs, wee shall for ever stand obliged to be,

Your humble Servants,
WILL. SPEECHLEY, Maior,
WILL. STANLEY,
THOS. BLUNT.

Leicester, Feb. 18, 1649 [-50.]
To the Right Worshipfull
Peter Temple, Esq.

Can any of your numerous Correspondents supply any information respecting the books mentioned in this letter, or inform me, if any thing is known of the member of "the gentle Craft," to whose authorship, the latter work is assigned?

Leicester, Oct. 26. WILLIAM KELLY.

Watt, in his Bibliotheca Britannica, is wholly silent in respect to Topp, or his Fiery Flaming Roll; but he notices the Light and Darke sides of God set forth, by Jacob Bathumley, printed at London, 1650, 8vo.; as also a later work by the same writer, a Selection of the Material Passages and Persecutions of the Church of Christ, London, 1676, 8vo.

A CREMONA violin having been thrown down by a lady, with a frisk of her mantua, Dean Swift, then present, made the happy quotation:

Mantua væ miseræ nimium vicina Cremonæ!

Hardly, if at all inferior, was Thomas Warton's exclamation, on snuffing out a candle:

Brevis esse laboro:
Obscurus fio.

Pray whence are these quotations derived?

M. S. M.

* These words are in the original erased by a pen.

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WARTON'S HISTORY OF ENGLISH POETRY.

THE following inedited letter, addressed to the Rev. Thomas Percy, subsequently bishop of Dromore; is printed from the autograph in the possession of the Editor.

Sir—I am infinitely obliged to you for the favour of your Letter.

Your plan for the History of English Poetry is admirably constructed: and much improved from an idea of Pope's, which Mr. Mason obligingly sent me, by application from our friend Dr. Hurd. I regret that a writer of your consummate taste should not have executed it.

Although I have not followed this plan, yet it is of great service to me, and throws much light on many of my periods, by giving connected views and details. I began with such an Introduction, or general Dissertation, as you had intended: viz. on the Northern Poetry with its Introduction into England by the Danes and Saxons, and its duration. I then begin my History at the Conquest, which I write chronologically in sections; and continue, as matter successively offers itself in a series of regular annals, down to and beyond the Restoration. I think with you, that Dramatic Poetry is detached from the idea of my work, that it requires a separate consideration, and will swell the size of my book beyond all bounds. One of my sections, a very large one, is entirely on Chaucer, and exactly fills your title of Part Second.

In the course of my Annals I consider collaterally the Poets of different nations as influencing our own. What I have at present finished, ends with the section on Chaucer, and will almost make my first volume; for I design two volumes in quarto. This first volume will soon be in the press. I should have said before, that, although I proceed chronologically, yet I often stand still, to give some general view, as perhaps of a particular species of poetry, etc., and even anticipate sometimes for this purpose. These views often form one section; yet are interwoven into the tenor of the work without interrupting my historical series. In this respect, some of my sections have the effect of your parts, or divisions.

I return to Oxford in a few days. I cannot take my leave without declaring that my strongest incitement to prosecute the History of English Poetry is the pleasing hope of being approved by you; whose *true genius* I so justly venerate, and whose *genuine poetry* has ever given me such sincere pleasure.

I am, Sir, with the greatest esteem,
Your most obedient humble servant,
T. WARTON.

Winchester College, April 20, 1770.

WHAT is implied by a Versus Cancrinus? S. T.

The reading being the same either backwards or forwards, the sense remaining unimpaired. The epithet, LIVED A DEVIL, in the epitaph on a Scold, is a good example.

POETICAL SIGN-BOARDS.

YOUR Correspondent, J. M., Current Notes, p. 86, enquires for the locality of a certain sign-board? It is very long since I have passed by the road between Frome and Wells, by the side of which it was to be seen; but twenty years ago the inscription was as follows:

Good people call and pray walk in,
Hollands, Brandy, Rum and Gin,
Cyder, Ale and Beer that's good,
Are all sold here by JOHN ATTWOOD.

Arle-Bury, Nov. 9. A. M. S. M.

IN answer to the query of your Correspondent, J. M., Current Notes, p. 86, the lines he refers to occurred at Rodney Stoke, near Wells; but in his "remembrances of days foregone," appears to have forgotten their sequence, or they may have been re-edited. They are thus—

Good people stop, and pray walk in!
Here's Foreign Brandy, Rum and Gin,
With Cyder, Ale and Beer that's good,
All selling here by JOHN ATTWOOD.

Living in the ancient (formerly) vale of Blakemore, or Forest of White Hart, a royal forest as proved by the names of places near this, such as Buckland, Buckshaw, Hartgrove, though further off; King Stagbridge, etc.; some curious specimens of poetry have fallen under my notice, which I transmit.

On a sign-post at Hartleigh, in Mintern parish, near the bridge last-named, are the following—

When Julius Cæsar reigned here,
Oh! then I was a little Deer,
When Julius Cæsar reigned King,
Around my neck he put this ring;
Whosoever doth me take,
Oh! spare my life for Cæsar's sake!

From the History of Dorset, it should have been the White Hart, but the animal is now transformed into a Fallow Deer. There are similar verses, as occurring at Rodwell Hake, near Leeds, noticed in Ray's Itineraries, p. 153.

When Julius Cæsar here was King,
About my neck he put this ring;
Whosoever doth me take,
Let me go, for Cæsar's sake!

Recollections of days long past by will at times steal upon our memory, and create feelings of pleasurable import. At East Orchard, in the afore-named forest (my native place) was formerly a school, much noted in the History of Dorset, kept by a Mr. Willis, an excellent writing-master, who produced specimens of singularly minute calligraphy. I once saw at Cambridge, at Old Ives's, a barber, who dressed in the style of a century or two ago, the Twelve Commandments, so written, and afterwards saw at East Orchard, the origi-

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nal, in writing so small as almost to require a microscope, written, as I was told, by Mr. Willis.

At Holwell, in Somerset, a detached part, adjoining to our parish, were the following:

Reading, Writing, and Mensuration,
Barter, Interest, and Irrigation;
The extraction of square and cubic root,
And Music taught on German Flute;
Sign-painting done, and Wills well made;
Timber measured and land survey'd,
The true intent and valuation,
Of every kind and denomination,
Their real worth, and told so near,
By W. Ross, the Auctioneer!

Reminded by the Drinkstone couplet, Current Notes, p. 87, I remember to have somewhere seen—

I cures a goose; [*i.e.* Agues]
And my wife cures the ganders. [*i.e.* the Jaundice]

Glanville Wootton, Sherborne. J. C. Dale.

On the St. Neot's road, about seven and a half miles from Cambridge, on a sign-post before the Two Pots Inn, are some lines, in their commencement possibly suggestive of the Italian brigand's mode of accosting the wayfarer, Siste Viator, siste! but here mine host draws it milder. On one side of the board are the following—

Stay Traveller, stay! lo Cooper's hand
Obedient brings two pots at thy command;
Here take thy rest, banish the thought of care;
Drink to your Friends, and recommend them here.

On the other side—

Travellers here shelter, and withall good cheer;
Two foaming pots of genuine home brew'd beer;
And if a toast you'd have, why let us sing,
Success to Farming, and long live the King.

Lincoln's Inn, Nov. 8. J. L. R.

GLASS-WINDOW RHYMES.

On an alehouse window some pennyless bard, lacking a better patron, inscribed the following adulatory lines—

O Chalk! to me, and to the poor, a friend,
On Thee my life and happiness depend;
On Thee with joy, with gratitude I think,
For by thy bounty, I both eat and drink.

SCOTLAND'S HILLS FOR ME!

In Millar's British Songster, a note states the author of this song is unknown, and that it was set to music by R. A. Smith; both statements are erroneous. The song was published in or about 1828, by William Bissett Gardener, then a bookseller in Dundee, more latterly in Cupar Fife, where he some time edited a periodical, entitled "Gardener's Miscellany." He died a few years since on a commercial journey, at Perth. The music of the song was composed by J. C. Rogers, son of — Rogers, Professor of Music, in Howe Street, Edinburgh, and was published by Mortimer, Anderson and Co. in that town. I append the original words.

Forfarshire, Nov. 9. D. P.

Oh! these are not my country's hills,
Though they look bright and fair;
Though flow'rets deck their verdant sides,
The heather blooms not there.
Let me behold the mountain steep,
The wild deer roaming free;
The heathy glen, the ravine deep,
Oh! Scotland's hills for me.

The rose through all this garden land
May shed its rich perfume;
But I would rather wander 'mang
My country's bonny broom.
There sings the shepherd on the hill,
The ploughman on the lea;
There lives my blythesome mountain maid,
Oh! Scotland's hills for me.

VERSES UPON PORTRAIT OF JOHN PYM.

As a companion to the verses on William Prynne, printed in Current Notes, p. 80; the following may perhaps be worth inserting. They occur in Tatham's Collection, known as the Rump Songs. If the feelings of the Royalists are to be judged from that collection, Pym was regarded with more intense hatred than any other of the Parliamentarians. He died Dec. 8, 1643.

Bottesford Moors. Edward Peacock.

Upon Mr. Pym's Picture.

Reader, behold the counterfeit of him,
Who now controuls the land; Almighty Pym!
A man whom even the Devil to fear begins,
And dares not trust him with successless sins;
A man who now is wading through the flood,
Of Reverend Laud and noble Strafford's blood.
To strike so high as to put Bishops down,
And in the Mitre, to controul the Crown;
The wretch hath mighty thoughts, and entertains
Some glorious mischief in his active brains,
Where now he's plotting to make England such
As may not vye the villainy of the Dutch.
He dares not go to Heav'n, 'cause he doth fear
To meet, and not pull down the Bishops there.
Is it not strange, that in that Shuttle-head,
These Kingdom's ruins should be buried?
Is it not strange, there should be hatcht a Plot
Which should out-doe the Treason of the Scot,
And even the malice of a Puritan?
Reader, behold! and hate the poysonous man.
The Picture's like him, yet 'tis very fit
He adds one likeness more—that's hang like it!

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WILLIS'S CURRENT NOTES.

No. XLVIII.] "Takes note of what is done— By note, to give and to receive."—SHAKESPEARE. [DECEMBER, 1854.

POPE AND HIS EDITORS.

TURNING over Mr. Carruthers' recent edition of Pope's Works, 1853, I was surprised to see in the first book of the Dunciad, the two lines, 207 and 208, printed thus—

> 'Tis the same rope at different ends they twist,
> To Dulness Ridpath is as dear as mist,

instead of Mist, the Tory writer,* and thereby creating a Fog † over a passage left originally somewhat obscure, and which has remained unnoticed, by Bowles at least, his being the only other edition I have at hand.

The allusion is evidently, to the juggling of the two factions of Whig and Tory, as elucidated by the following passage in Burgh's Crito, or Essays on Various Subjects, 1767, duod. vol. ii. p. 45, where, writing as a Whig is supposed to do, he proceeds—

> I would subborn an opposite faction, and we should seem to the public to be battling it with great eagerness, while, in fact, we should be playing into one another's hands. They should seem to take the side of Prerogative, while we should stickle vigorously for the people, both all the while twisting the same rope at opposite ends.

Now, it is somewhat singular to find this simile of twisting the cord, in a curious work entitled, La Civil Conversazione del Signor Stefano Guazzo, originally published in 1574, but the edition before me is a subsequent one, 'nuovamente dell' istesso Authore corretta;' printed at Venice, by Domenico Imberti, 1589, 8vo. At fol. 54, when speaking of disputants, he says—

> A quel che dite poi de filosophi, vi rispondo, che non solamente à loro, ma à tutti gli altri huomini, quando s'accozzano insieme per disputare, è lecito, et convenevole il contrasto, et è più degno d'honore quel che defende la più difficil parte; et se ben sono discordanti nelle parole nō discordano però nel l' amore et nella scambievole benivolenza, anzi vaño d'accordo cercãdo la verità, a guisa di quelli, che fanno le corde, de quali se bene uno torce al contrario dell' altro, s'accordano però intorno all' intentione, et al fine dell' opera.

From this it will be seen, that the same figure or metaphor is used in a reverse sense to that by Pope; the one to attain truth, the other to deceive. The coincidence is, I think, worthy the notice of the editors of the forthcoming new edition of Pope's Works.

Much obscurity exists regarding the Dunciad, from the mysterious manner in which it first appeared. Pope, we are told, stated the first edition was an imperfect one, published at Dublin in 1727; this, however, is questioned, for Mr. Carruthers says, 'no copy has been found;' but as efforts are now making to clear up this point, and ascertain the dates of the several early editions, I may mention that I have a copy of one, designated on the title-page, "the Second Edition, with some additional Notes. London, Printed for Lawton Gilliver, at Homer's Head, against St. Dunstan's Church, Fleet Street, 1729. 8vo.;" having the frontispiece of the Ass laden with a bundle of books, on the top of which an Owl is perched. I have been thus particular, because, if Mr. Carruthers is correct, when he states, Life, p. 206, that in the edition of 1729, the line 283, book ii. begins—"Next * * tried, etc." there must be two editions of that date, as in my copy the line commences—"Then * * tried, etc."

F. R. A.

In the Dunciad, London, printed for A. Dob, 1729, 8vo. p. 45, the line 285, book ii. reads "Then * * try'd." A manuscript note, among others of a former possessor, on the fly-leaf suggests—"Qu. if this is not the 6th edition?" Following the Index, is a leaf entitled—Addenda to the Octavo edition of the Dunciad, printed for A. Dob (Price Two Shillings) which have been printed in the newspapers as *Defects and Errors*, but were really wanting in the Quarto Edition itself, and have only been added to another edition in Octavo, printed for Gilliver, for which he charges the Publick Three Shillings." From this it would appear the quarto of 1729 was really the first edition, and A. Dob's edition a pirated reprint from it. The second edition, printed for Lawton Gilliver, was in fact a republication of the first quarto, as a second edition in octavo, and Dob added these Addenda after Gilliver's second edition in octavo had appeared.

The Dunciad was reprinted in the second volume of the works of Mr. Alexander Pope, printed for Lawton Gilliver, at Homer's Head in Fleet Street, 1735, 4to. and at p. 29, line 283, book ii., reads "Then P * * essay'd:" and the following note at p. 143, thus displaces the former. "Then P * * essay'd. A Gentleman of Genius and Spirit who has secretly dipt in some papers of this kind, on whom our Poet bestows a Panegyric instead of a Satire, as

* George Ridpath and Nathaniel Mist were both Journalists, the latter was the printer and publisher of a newspaper, long deemed scandalous, entitled Mist's Weekly Journal. It commenced on December 6th, 1718, and was published in Great Carter Street, now Great Carter Lane, Doctors' Commons.

† Mist, after ten years successful career, had to encounter a rival publication, entitled Fog's Weekly Journal, which commenced at the close of 1728.

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deserving to be better employed than in party-quarrels and personal-invectives."

Roscoe, in his edition of Pope's Works, 1824, vol. iv. p. 191, refers to the edition of 1743, being that in which the above amended note first appeared, but he who edits Pope must not pass unheeded the quarto of 1735. Pope was ever eccentric in his pen-movements, and the last named edition has variations. Aaron Hill considered himself slurred by Pope in the passage noticed by our correspondent, and his letters to the Satirist, January 1730-1, are to Hill's advantage; but if Pope really intended the lines as more panegyrical to Hill than as intended to be offensive, then, as Bowles justly observes, he estimated the opinion of posterity equally falsely, in regard to Bolingbroke's politics and Hill's poetry.

Among the editions of the Dunciad not particularized, is one of the fourth book, thus entitled—The New Dunciad: by Mr. P—O—P—E, with the Illustrations of Scriblerus, and Notis Variorum. The Second Edition. London: Printed for J. H. Hubbard, in the Old Bailey, 1742. After line 616,

> Oh sing, and hush the nations with thy song!

is the following couplet, since omitted:—

> While the Great Mother bids Britannia sleep,
> And pour her Spirit o'er the Land and Deep.

On Eagle's wing.—J. M., in Current Notes, vol. iii. p. 76, asks whence the origin of Congreve's line—

> Like the victorious Wren perch'd on the Eagle's wing?

will possibly find a solution in a prior use of the simile, in a small privately printed work, entitled The Standard of Equality; London: printed by D. H. 1647, 16mo., on the reverse of E 6, while reverting to the injustice of a man having perfected an invention, another is crowned with all the credit thereof; the author adds—

> As in the fable of the byrds, striving to fly highest, when the Soveraigne Eagle had soared above them al, the small Wren, which covertly had conveyed herselfe upon the Eagle's back, mounted with her owne wings a little higher, and so got the victory, so many men improving themselves on the discoveries made by the brain and paines of others, and only adding some complemental enlargements of their owne; have plundered the first founders of all the praise and profit of their invention.

W. B.

Claude. Can any of your numerous Correspondents inform me, in which of the Duke of Buccleugh's Collections is this artist's Judgment of Paris? H. A. O.

The painting is described in Smith's Catalogue Raisonnée, vol. viii. p. 354, as being the Duke of Buccleugh's property, but no one in his Grace's establishment, knows any thing of pictures or masters, and the person referred to, as most capable of solving the question, was unable to say whether such painting by Claude was in the Duke's possession or not; it is certainly not at Montagu House, which is now being dismantled, to be demolished.

HECTOR BOYCE, HISTORIAN OF SCOTLAND.

"The first Scottish author that wrote in the Latin language, with any degree of eloquence," Dr. Irving observes, "was Hector Boyce, born at Dundee, about the year 1465. He was descended of a family which, for several generations, had possessed the barony of Panbride, or Balbride," in Forfarshire. The following gleanings regarding the family of this old historian, whose surname, it will be seen, is variously written Boece, Boyce, Boyis, Boys, Bowis, Bowse, Bois, and Boethius, may possibly be interesting, particularly since so very little of his history is known.

The origin of the family and name, as given by Boyce, is sufficiently romantic, and refers to a circumstance attending the capture of Urquhart Castle by Edward the First, in 1304.[a] The fable need not be repeated; suffice it to say, that the surname is of Roman origin,[b] and as Boyce and Bosco are one and the same name, *Angl.* Wood, it was known in Scotland at a much earlier period than that stated by Boyce himself, since William de Bosco, or Boyce, who died in 1231, held the office of Chancellor of Scotland to William the Lion, from 1211 to 1226.[c] The name also occurs in the year 1233, when Robert Boyis was one of an inquest at Dumfries, who enquired regarding the death of William Molendinarius,[d] but as Thomas de Boys, mentioned by Nisbet in Critical Remarks on Ragman Rolls,[e] is not noticed in the Bannatyne Club edition of that record, it may be inferred, that although the family had been in Scotland at the time, Prynne misread Boyt (Boyd) for Boys, several of which name did homage to Edward.

Nothing more than the preceding of the early history of the Boyces is known to the writer; nor is he aware of the time when they came to Angusshire. Chambers says that Hugh Boece, grandfather of Hector, had the estate of Panbride along with the "heiress in marriage, in consequence of his services to David II. at Dupplin in 1332." It is certain that previous to that battle, at which Sir Alexander Fraser uncle to David II. fell, the lands of Panbride belonged to that knight, who left several sons, two of whom fell at Halidon in the following year, as did Thomas de Boys.[f] This Thomas is not designated of any place, and if he married a daughter of Frazer of Panbride, the fact is neither recorded in the Frazer genealogy, nor indicated by the Boyce arms, which are a saltier and chief. In honour point, a mullet as a difference.[g]

The proprietary history of the barony of Panbride is however rather obscure, from the time of Sir Alexander Frazer, down to 1441, when Alexander Seatoun, Lord Gordon, had a confirmation charter of the whole lands

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[a] History of Scotland, book XIV. p. 298. [b] Dr. Adam's Classical Biography, p. 44. [c] See Reg. de Aberd., and St. Andrews, etc. [d] Acta Parl. vol. I. p. 88. [e] System of Heraldry, 1742, vol. II. p. 32. [f] Hailes' Annals, vol. III. p. 93. [g] Laing's Scottish Seals, p. 28.

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and pertinents thereof from King James the Second,[h] so that the Boyces may have been connected with it, as vassals of the overlord or superior. Be that as it may, the first record of the family that we have seen in connection with it, occurs in 1469, when "Archibald Ramsay of Panbride pursued Walter Lindissay of Bewfort, Alexander Boyis, and William Ramsey, anent the spoliatioune of certain malis of the landis of the Seytoune of Panbride, and of certane fishings and gudis of the samyn landis."[i]

It ought to be remarked, that in this case of spoliation, Lindsay of Beaufort appears to have acted in a judicial capacity, for, on March 3, 1471,[k] when the case was settled, it was declared that Lindsay did "na wrang," having taken possession of Ramsay's property in payment of "the relief of the lands of Panbride," in virtue of the king's letter—Lindsay himself having a proprietary interest in Panbride at the same time. Lindsay was an extremely officious person, and obtaining the sheriffdom of Angusshire from his kinsman, Ogilvy of Auchterhouse, then the hereditary holder, appears on the faith of it to have acted thus rigidly, and on December 9, 1494, when Alexander and John Boyis, and others, were charged at the instance of Forbes of Brux; Alexander Boyis, procurator, appeared for "his faider Alexander Boyis;" it is therefore probable that Boyis also acted with Lindsay in a judicial capacity—or, it may be, that they and the Ramsays were portioners of Panbride, and as such were liable for the full payment of the relief of the lands.

Alexander Boyis, doubtless the "procurator," is mentioned on December 16, 1494, as joint sheriff of the western parts of Forfarshire, with William Monorgund of that Ilk,[l] a baron of the parish of Longforgan, in Perthshire. From the fact of the sheriff being resident in the district of Dundee, and Hector naming that town as his birthplace, it may be assumed, with some plausibility, that Hector and the sheriff were brothers, though Arthur, chancellor of the Cathedral of Brechin, afterwards a Lord of Session, is the only brother that he mentions. It may also be assumed that the sheriff, or his father, was a landowner in Panbride, for the seal above described is appended to a charter belonging to Panmure, dated 1505, and given as that of Alexander Boys of Panbride. That the Ramsays and the Boyces were related, appears from a dispute between Margrete Boyis, the spouse of umquhile John of Wemis,[m] and Wemis of Strathardill, when, in 1495,[n] she is called the spouse of Archibald Ramsay. All these circumstances combined, go far to show that the family of Boyce was connected with the district of Panbride in some respectable way, whether as landholders or otherwise; and it is worthy of remark, that by the marriage of Thomas Maule of Panmure with a daughter and heiress of Ramsay of Panbride, the Ramsay portion of the barony fell to that noble family.

[h] Acta Parl. vol. II. p. 56. [i] Acta Aud. p. 9. [k] Ibid. p. 21. [l] Ibid. p. 206. [m] Acta Dom. p. 299. [n] Ibid. p. 401.

But the surname of Boyce was not confined to Scotland even in Hector's lifetime—the following extract showing that it was known both in France and England. In 1484, an action was raised by Thomas Bowis, Inglisman, and James Vandacht, merchand in Danskin, upon John de Boyis, captaine of a French schip callit the Tresaurar, and Gilliam de Powtre, maistre of the same, for the taking of William Awfurd, Inglisman, his ship and gudis, within our Souerain Lordis franchise and water, etc."[o] Whether these parties were descended of the Scottish Boyces, or the Scottish Boyces had come from France or England there is no means of ascertaining, nor have I again met with the name in Angusshire till 1694, when James Smith, son of James Smith, burgess in Dundee, was served heir to his grandmother, Barbara Boys, there resident.[p]

Hector Boyce, the historian, died in 1536, and the reader is referred for memoirs of his life to Dr. Irving's Lives of Scottish Writers, and to Chambers' Scottish Biographical Dictionary.[q]

Time, sooner or later, levels all distinctions of families, and obliterates every other memorial of human greatness; as regards the Boyces in Panbride, tradition is at length silent, and their hum of being long since hushed in the stillness of the grave. The Kirk of Panbride, as implied by the name of the parish, was dedicated to St. Bridget, and the barony was given by William the Norman to a Norman family named Morham. Since their day it has been subdivided into various portions, but it has long been solely the property of the noble family of Panmure, whose principal residence, now undergoing extensive and tasteful improve-

[o] Acta Dom. p. 93. [p] Inquisitiones General. no. 7528. Stephen de la Boethie, a learned French lawyer, poet, translator of Plutarch and Xenophon, and the intimate friend of Montaigne, died at Bordeaux in 1563. The name is still common in France; but of the other instances as referring to Scotland, may be noticed those of Thomas Bowis of Menare, 1478, in the Acta Dom. p. 19. Jean Bowse who in 1492 was prosecuted for occupying certain lands belonging to the Archbishop of St. Andrews, Ibid. p. 252; and James Boece, minister of Campbelltown. See Wodrow Correspondence, vol. I. p. 332.

[q] The lapse of three centuries has not conferred any celebrity on the historical value of the Chronicles of Hector Boyce. David Macpherson in the preface to Andrew of Wyntown's Chronicle, printed in 1795, vol. i. p. ii. makes the following apposite remarks—Boyse and Buchanan are the only historians of Scotland, if they may be so called, whose works have been translated: and they are the very two, who ought to have been consigned to the deepest obscurity. Hence, in a great measure proceed the corrupt ideas of Scottish History, which are so deeply seated in the minds of many people. The custom of writing in Latin was so general, that Sir David Lindsay, in the beginning of his "Monarchy," thought it necessary to apologize for writing in his native language, by producing the examples of Moses, Aristotle, Plato, Virgil, Cicero, and others, who all wrote in their own languages. Ed.

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ments, is within it. A stately and well-proportioned column, about forty feet high, surmounted by a vase, placed near the House of Panmure, bears an inscription in record of the fourth Earl, who was attainted in 1715, and of his lady, a daughter of the Duke of Hamilton—

JAMES, EARLE OF PANMVRE, 1694.
MARGARET, COUNTESS OF PANMVRE, 1694.

The family burial aisle, at the Kirk of Panbride, is, for the period, a rather elegant structure, bearing sculptures of the Panmure arm , . nd other ornaments, with the initials and date:

G. M. E. P. J. F. C. P. 1681.

referring to the third Earl and his Countess Jean Fleming of the Wigton family. The parish church was recently rebuilt, and is one of the most commodious and elegant in the county. No stone in the kirkyard bears the name of Boyce, but one marks the grave of John Ramsay, officiar to the Earle of Panmure, who died in 1689, aged 60. He may have been descended of Archibald of Panbride.

Brechin. A. J.

SCOTLAND'S HILLS.

D. P. in Current Notes, p. 96, gives the original words of the Song, Scotland's Hills for me; but another version, with an additional verse, was first printed in the Edinburgh Literary Gazette, and reprinted in Whitelaw's Book of Scottish Song, published by Blackie and Son, 1844.

The Hollies, Dec. 2. G. W. N.

Oh! these are not my country's hills,
  Though they look bright and fair;
Though flowers deck their verdant sides,
  The heather blooms not there.
Let me behold the mountain's steep,
  And wild deer roaming free;
The heathy glen, the ravine deep:
  Oh! Scotland's hills for me.

The rose through all this garden land,
  May shed its rich perfume;
But I would rather wander 'mang
  My country's bonnie broom.
There sings the shepherd on the hill,
  The ploughman on the lea;
There lives my blythesome mountain maid,
  Oh! Scotland's hills for me.

In southern climes the radiant sun,
  A brighter light displays;
But I love best his milder beams,
  That shine on Scotland's braes.
Then dear romantic native land,
  If e'er I roam from thee,
I'll ne'er forget the cheering lay,
  Oh! Scotland's hills for me.

METRICAL HISTORY OF POPE JOAN.

IN the Chronicle of Andrew of Wyntown, prior of the monastery of St. Serf's insh, Loch Levin; the writing of which was finished between the years 1420 and 1424, is the following mention of Pope Joan, an account that probably has not been noticed by but few readers of Current Notes. The extract is from the work as edited by Mr. David Macpherson, 1795, 8vo. vol. i. pp. 165-166.

Newcastle-upon-Tyne. THOMAS GRAY.

Of a Pope, þat was þan*
Ihone be name, and was woman.

Qwhen þis Leo þe ferdt wes dede,
A woman occupyd þat stede
Twa yhere ás Páp̆e full, and mare.
Scho wes to wantown of hyr ware.
Scho wes Inglis of natyowne;
Rycht wyly of condytyowne;
A Burges dochter, and hys ayre,
Pryvè,‡ plesand and rycht fayre:
Đai cald hyr Fadyr, Hob of Lyne.
Frá Fadyr and Modyr, and all her kyn,
Wyth hyr luẅe§ scho past off land,
A wowan yhong til eyld growand;
And at Athenys in study
Scho báyd,‖ and leryd ythandly:¶
(And náne persayvyd hyr woman,
Bot all tyme kythyd hyr as man)
And cald hyr-self Jhon Magwntyne.
Yha wyt yhe welle, a Schrewe fyne,
Swne agayne frá Grece to Rome
As a solempne Clerk scho come,
And had of clergy sic renowne,
Đat be concorde electyowne
Páp̆e scho wes chosen þare:
Yhit fell it, þat hyr Cubiculare
By hyr lay, and gat a Barne:
Đat all hyr Clergy couth nocht warne.**
In-tyl processyown on á day,
Hyr chyld-ill†† al suddanly
Travalyd hyr sá angryly.
Đat suddanly þare wes scho dede,
And erdyd‡‡ in þat ilk stede
Wyth-owt Prayere, or Orysown,
Or ony kyn devotyown,
And but§§ all oþir honesté,
Solempne, or in priẅatè,
  Benedict neyst þat wyf
Twa yhere Páp̆e wes in hys lyf.

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* þ is the Saxon th soft, as in the, that; the Đ is the corresponding capital letter.
† Ferd, i. e. the fourth. ‡ Pryvè, familiar.
§ Luẅe, the w thus marked is spoken as v.
‖ Báyd, abode. ¶ Ythandly, diligently.
** Noucht warne, guard against.
†† Chyld-ill, labour. ‡‡ Erdyd, buried.
§§ But, without.

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EXHUMATION OF BISHOP BOSSUET.

James Bossuet, a distinguished French prelate, was born at Dijon, in 1627, and after taking his degrees in divinity at the college of Navarre, became canon of Metz. His fame as a preacher induced his being invited to Paris, and in 1669, he was made bishop of Condom, and appointed preceptor to the Dauphin, to whom he addressed his Discourse on Universal History, generally considered the best of all his works. As incompatible with his office of tutor, he resigned, soon after his appointment, the bishopric; but Louis the Fourteenth, in 1680, created him almoner to the Dauphiness; and in 1681, bishop of Meaux. Greatly distinguished by his sermons, more particularly those delivered as orations on illustrious personages, he was no less celebrated as a controversialist. In 1686, he published his Histoire des Eglises Protestantes, but in this he was refuted by several able writers. He was admitted a member of the French Academy, and constituted Superior of the College of Navarre. In 1697, he was nominated Counsellor of State, and soon after, first almoner to the Duchess of Burgundy. He died at Paris, in 1704, and was buried at Meaux. His works were printed in twenty quarto volumes, in 1743.

Last month, the leaden coffin, that contained the corpse of Bishop Bossuet was discovered in the cathedral at Meaux, and by order of the present bishop, was opened on Tuesday the 14th. The head was found covered with four folds of linen, and these being cut away with a pair of scissors, the features were then shewn. They were much less changed, than might have been expected, considering that a century and a half has elapsed since the interment. The head was leaning a little to the right, like to that of a person sleeping, and the left side of the face was in an exceeding well preserved condition, at once reminding the lookers-on of Rigaud's portrait of the deceased. The mouth was open, the eyes closed, the nose was somewhat fallen in, the hair white, and the moustaches and the imperial visible. The skull had been sawed across, to allow of the removal of the brain, and the placing in lieu thereof aromatic substances. An artist who was present, took a sketch of the face as it appeared on the opening of the coffin. When it became known that the features of their formerly celebrated bishop could be seen, a great number of persons hastened to the cathedral; several ecclesiastics also arrived from Paris, and among them were noticed the curés of St. Roche, and St. Louis d'Antin. During the night of the 14th, a glass was placed over the face, to preserve it from the contact of the external air, and at ten in the morning of the following day, a funeral service was performed, at which the bishop officiated. Pontifical ornaments covered the coffin, a crozier was placed close beside it, and Bossuet appeared once more as bishop in his own cathedral. All the functionaries of the town were also present on the occasion, in addition to a large number of other persons. After mass had been performed, the crowd walked round to view the features of the deceased prelate, and in the evening, the coffin was replaced in the vault, possibly never again to be disturbed.

THE PUTTUCK, OR POTHOOK.

An old drawing, by no ordinary hand, in my possession, represents some scoundrel, with a stout steel bar, called a "puttuck, or pothook," as a punishment, fastened by a collar to his neck.

From older individuals than myself, I learn that fifty or sixty years since, they have seen it in use in the workhouse at Harleston. Now is the time, to make further inquiry through your Current Notes, for notices of these unobserved punishments of the by-gone day, before they pass wholly into obscurity.

Great Yarmouth, Dec. 8. * * * W——.

INTELLECTUAL COINCIDENCE.

Bacon's Essays, how deeply fraught with poetry! I was struck with his beautiful application of a simile, that one should almost believe Moore had stolen from him. I will transcribe the two passages—

If he be compassionate towards the affections of others, it shews that his heart is like the noble tree that is wounded itself when it gives the balme.—*Bacon.*

But thou can'st heal the bruised heart,
That like the plants which throw
Their odours from the wounded part,
Breathe sweetness out of woe.—*Moore.*

S. M. S.

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ST. PETER'S BELLS, DORCHESTER.

In my article on Bell-ringing Customs at Dorchester, in Current Notes, vol. iii. p. 88, I alluded in particular, to the bells in this church. Subscriptions for the restoration, re-pewing, and the removal of the gallery, are now in course of collection, and these objects will doubtless be effected early next Spring. The west window, now hidden by the organ, will by these alterations be brought into sight; and the belfry, which is on a level therewith taken away; the bell-ropes will then pass through the floor of the small gallery, superseding the present one, and the bells will be rung from the ground floor, under the tower, behind the screen.

As the following lines, painted on the north wall of the present belfry, in yellow letters, on a light blue ground, within a border, are to be scraped off, though I cannot ascertain their date, nor the composer's name, they may possibly be thought worthy of preservation.

There is no music play'd or sung,
Charms like good bells when gaily rung;
Put off your hat, your coat and spurs,
And see you make no brawls or jars;
And if you chance to break a stay,
Full Two and Sixpence you must pay;
And if you chance to curse, or swear,
Be sure you shall pay Sixpence here;
And if you ring with belt or gurse,
We will have Sixpence, or your purse.

A large pewter cup, capable I imagine of holding a gallon of liquor, and which I doubt not, has been frequently in use, forms part of the ringer's furniture; it has the following inscription:

Feb: 7th. 1676.
The guift of Edward Lester,
which is to remaine
for the use of the
Ringers of Dorchester for ever.

Lester, the donor, was himself a ringer, and one of his descendants, a mason, now resides in the town.

From its similarity in shape, can this have been formerly used as a chalice for the communion?

Dorchester, Dec. 16. JOHN GARLAND.

POETICAL QUERIES ANSWERED.

The Austrian Field-Marshal Prince de Ligne, mentions that in a visit to Ferney—"I related to M. de Voltaire, in presence of his niece Madame Denys, an anecdote that I thought had happened to Madame de Grafigny, but it actually happened to herself. M. de Ximênés engaged to name immediately the author of any French verses she might recite. In his solutions he did not miss one, so that Madame Denys, to throw him out, repeated four lines which she had then composed. Well! Marquis, whose are they? Of a lady who hunts after wit. Ah! ah! exclaimed M. de Voltaire, By Jupiter! I think she must have looked very silly. Niece, why do not you laugh?

EARLY LONDON CRIES.

The following Street Cries, in the reign of King James the First, are set to music under the title of "Citie Rounds," in Ravenscroft's *Melismata*, 1611, 4to. The allusion to the popularity of the song, 'There is a garden in her face,' with the burden to each verse:

There Cherries grow, that none may buy,
Till Cherry ripe themselves do cry!

printed in *An Hour's Recreation in Music*, by Richard Alison, published in 1606, is itself evident. Herrick made it still more popular, and the re-adaptato n of the music by the late Charles Horn, has rendered it generally familiar.

Broomes for old Shoes, Pouch-rings, Bootes, and Buskins,
Will ye buy any new Broome?
New Oysters! New Oysters! New Cockles, new!
Cockles, aye? Fresh Herrings!
Will ye buy any Straw?
Ha' ye any kitchen stuffe, Maids?
Pippins fine; Cherry ripe, ripe, ripe, Cherry ripe,
Cherry ripe, Cherry ripe!
Ha' ye any wood to cleave?
Give ear to the clocke;
Beware, your locke,
Your fire and your light,
And God give you, Good Night,
One o'clocke!

The cry of "Old Shoes for some Broomes," continued long before the introduction of hair-brooms to be a very frequent appeal among itinerant vendors, and is graphically illustrated by Marcellus Lauron, in Tempest's Cries, published originally in 1688, and again in 1711, folio. The old watch-cry, "Give ear to the clocke," affords an agreeable termination. G. D.

M. S. M., Current Notes, p. 94, will find the quotations he refers to, in the classic pages of Virgil and Horace. The first, Mantua, etc. is part of the reply of Moeris to his friend Sycidos, *Eclogue* IX. v. 28. The other, in the *Ars Poetica*, lines 25, 26.

Strathmiglo, Fife. DAVID GALLOWAY.

W. J. C. A. and J. K. R. W., Bristol, have kindly forwarded the same references.

The happy application of the line from Virgil's ninth eclogue, Mantua, etc., is mentioned in his Life of Dean Swift, by Sir Walter Scott,* who adds—The comfort which he gave an elderly gentleman who had lost his spectacles, was more grotesque. "If this rain continues all night, you will certainly recover them in the morning betimes:

"Nocte pluit tota—redeunt spectacula mane."

Dublin, Dec. 15. A. S.

* Miscellaneous Works, Edinb. 1834, vol. ii. p. 411.

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ARCH-TREASURER OF THE HOLY ROMAN EMPIRE.

In Thomas Paine's Decline and Fall of the English System of Finance, printed at Paris, and reprinted in London 1796, is the following passage—

If then, the Bank cannot pay, the Arch-Treasurer of the Holy Roman Empire (S. R. I. A.) is a bankrupt. When Folly invented titles, it did not attend to their application; for ever since the Government of England has been in the hands of Arch-Treasurers, it has been running into bankruptcy; and as to the Arch-Treasurer *apparent*, he has been a bankrupt long ago.

The letters S. R. I. A. are on George the Third's spade guineas. Can any of your numerous readers inform me if they really mean what Paine says they do? and if so, can they throw any light on the origin of so strange a title?

Newcastle-upon-Tyne. THOMAS GRAY.

On the accession of George the First, the legend on the obverse of the coins of 1714, had following the English title, F. D. for the first time added; and on the reverse, his German titles expressed in abbreviated words and initials thus defined by the introduced letters within brackets—

BRVN[SVICENSIS] ET L[VNENBERGENSIS] DVX, S[ACRI] R[OMANI] I[MPERII] A[RCHI]TH[ESAVRARIVS] ET E[LECTOR.]

The fourth shield of the arms of England and Scotland impaled, as on the coins of Queen Anne, was displaced for another, bearing the arms of Hanover, consisting of those of Brunswick, Lunenburgh, and Saxony, with, upon an escutcheon of pretence, the crown of Charlemagne, as an indicative symbol of his office of Arch-Treasurer of the Holy Roman Empire. These arms and the legend were continued on the successive coinages of the three Georges, the guinea of 1798, and the shilling of 1798, being the last on which they appeared conjointly; the arms were further continued on the coins of George the Fourth, Paine's "bankrupt Arch-Treasurer apparent;" but Hanover being dissevered from England, they have no longer that position, though even that might be passed without observation, as the Three Lions passant guardant, which represent the Norman dominions over which the kings of England have for centuries ceased to hold any control, are still retained.

PARLIAMENTARY COSTUME.—From a motion made in the House of Commons, in 1613, it appears the representatives in the last parliament of Queen Elizabeth wore gowns. When was the costume discontinued?

T. V.

DOUBTFUL PORTRAIT OF SKELTON THE POET.

In the fourth volume of Brydges' British Bibliographer, p. 189, is a fantastical figure given as a portrait of this poet, "poorly imitated," Mr. Dyce says, from a print on the reverse of the title page of Faukes' edition of Skelton's Garlande, or Chapelet of Laurell, 1523. Now, it is somewhat remarkable that this so-called portrait is found on the back of a curious edition, not noticed by Mr. Douce, of "La Grande Dance Macabre des Hommes et des Femmes, à Troyes, 1723," 4to. bound with other tracts in a volume, no. 6464, in Chetham Coll. Library, Manchester. Over the figure are the words 'L'Auteur,' and the French lines at the foot are different from those in Latin, on the counterfeit print in the British Bibliographer.

All this I communicated in January, 1833, to Mr. Dyce, who was then preparing his edition of Skelton's Works, printed in 1843, and he, in a note, vol. i. p. xlvii.* alludes to it as if I had stated, that the print was a copy of an early French one, whereas I only informed him of the above fact, which was all I knew, therefore, it is hardly to be supposed that I should assert, a print said to be in an English book, bearing the date of 1523, could be copied from a French one of 1723, just two hundred years after. The French one may have had an earlier origin, but of that I know nothing, and did not intimate any thing of the kind.

Be this as it may, it only exposes the *supercheries* and tricks in the fabrication of portraits, on the subject of which there is a good article in the Revue des Deux Mondes, Nov. 1849, tom. iv. pp. 617-652, and which induced me to make this communication.

F. R. A.

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* Mr. Dyce, at this reference, observes, 'Concerning the personal appearance of Skelton, we are left in ignorance; for the portraits which are prefixed to the old editions of several of his poems, must certainly not be received as authentic representations of the author. The portrait on the title-page of Dyuers Balletys and Dyties Solacyous, evidently from Pynson's press, is given in the Boke of Knowledge, as a portrait of "Doctor Boorde." At p. xciii. Mr. Dyce, while particularising the Garlande, or Chapelet of Laurell, printed by Faukes, 1523, 4to., adds, "On the title-page is a woodcut representing Skelton seated in his study; and on the reverse of the title-page a woodcut, a whole length figure of a man holding a branch in one hand, and a flower in the other, having at top the words "Skelton Poeta," and at bottom the following verses:

Eterno mansura die dum sidera fulgent
Equora dumq; tument hec laurea nostra virebit.
Hinc nostrum celebre et nomē referetur ad astra
Vndiq; Skeltonis memorabitur alter Adonis.

He there reverts to p. xlvii. where it is said, "the strange fantastic figure on the reverse of the title-page of Faukes's edition of the Garlande of Laurell, poorly imitated in the British Bibliographer, is a copy of an early French print." Mr. Dyce has evidently misunderstood our correspondent, but the block used by Faukes was possibly a reversed copy from one of French design, not yet discovered, which worked differently from the drawing; or Faukes' block passed with other printing materials to France, where most probably it was preserved for two centuries. Wood blocks of an earlier date are extant.

The highly finished tracing by George Steevens, from the Garlande of Laurelle, from which the engraving in the British Bibliographer was made, is in the Editor's possession, and, it must be admitted, has been in that instance but "poorly imitated."—ED.

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VERITAS TEMPORIS FILIA.

MARY the First, before her marriage with Philip the Second, of Spain, adopted as a motto on her groats the above as a legend; on the half groats the same, but there TEMPORIS is abridged to TEMPO. The ancients not only personified Truth, but made her a Deity; they also named her the daughter of Saturn, and the mother of Virtue. She was represented as a young Virgin in white apparel, and with all the characteristics of youthful diffidence and modesty. Apelles in his celebrated picture of Calumny, represented her dressed in a modest manner and standing at a distance. Democritus said she hid herself at the bottom of a well, to intimate the difficulty with which she was found; later, in a quatrain it is intimated—

> Truth as folks say, lies in a well,
> Deep hidden there from vulgar eye;
> But they who read, mayhap may spell—
> Its germs from A to Z doth lye.

From what author was derived the above motto, to which Mary at no period of her life was entitled?

M. R. C.

HISTORICAL RECORDS OF NAPOLEON THE FIRST.

A SHORT time has elapsed since the French government expressed a desire to gather the scattered papers which contained recorded facts and memorabilia of the reign of the Emperor Napoleon the First. That appeal, as might be supposed, has been most cheerfully accepted, and large contributions have already been placed in the hands of the officers charged with authority to receive them. The *Moniteur* of the 13th inst. has the following notice in reference to the subject:

The appeal made by the commission charged with the publication of the CORRESPONDENCE OF THE EMPEROR NAPOLEON I. has been responded to. The archives, libraries, and other public establishments, as well in France as in foreign countries, have already furnished valuable documents.

A great number of families and individuals, amateurs and collectors of autographs, who possess portions of this correspondence, have also evinced a desire to communicate them to the commission. There is no doubt that their example will shortly be followed by every person who has it in his power to contribute towards the completion of this great publication.

The CORRESPONDENCE OF NAPOLEON I. comprises, not only his autograph or dictated letters, but also his proclamations, instructions, bulletins, reports, various orders, and even the important notes with which he often accompanied the projects which were submitted to him.

The commission immediately acknowledges the receipt of documents which are intrusted to it, and sends them back as soon as copies have been made from them.

Persons who cannot, or who do not wish to transmit to the commission the original documents, may content themselves by sending authenticated copies of them, enclosed to its president, his Excellency Marshal VAILLANT, Minister of War.

PAROCHIAL DEPOSITS.

IN most parishes at this time, poor persons who have been thriftily disposed, and deposited small weekly sums, in the hope of some addition from the more wealthy, are withdrawing those deposits. The practice has its advantages and its drawbacks; Dean Swift, who had many excellent traits in his character, on acquiring the first five hundred pounds, which he could call his own, instituted a fund for granting small loans to such industrious artizans and tradesmen who could find security for repaying the loan by small weekly instalments: but insisting upon punctuality in those repayments; his object being to awaken the needy to the advantages of habits of regular economy. Many families of considerable respectability in Dublin, it is honourably reported, owed the rise of their prosperity to assistance derived from this small fund; nor can it be doubted, that the practice of regularly saving a portion of weekly income, to repay the assistance thus afforded, had more influence on their future fortune, than might have been derived from double the sum conferred as a gift.

In the management of the Dean's loan fund, ludicrous anecdotes are related, as arising from the singularity of Swift's feelings, and the low humour of the inferior Irish. One old woman positively refused payment, because as she said, the money had not luck with her, since she had dealt with the church; and she became so vociferous in her complaints, that the Dean relinquished his claim, fearing, as he said, she would institute an action against him for damages, for having lent her the money that had brought her so many mishaps. A cobbler, who had in his first payment been punctual, had by the Dean's order, a tankard of ale presented to him: on his second payment, he asked as a right, the same refreshment, upon which the Dean in a rage, ordered him to begone, and let him see him no more, an injunction with which the cobbler complied, glad no doubt to pay his debts so easily. On another occasion, a person it is said, desired to borrow a small sum, and on being asked by Swift whom he proposed as his security, replied he had none to offer, excepting his faith in the Redeemer. The Dean accepted the security, and with all formality, made the entry accordingly. Swift subsequently declared, that none of his debtors were more punctual than this man.

Erratum, p. 95, for Twelve Commandments, read Ten. The specimens of minute writing embodying the Commandments, the Creed, and Lord's Prayer, are sometimes jocosely called "the Twelve Commandments," and as this phrase was in the communication, it passed.

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